

MASS MEDIA AND THE CHURCH: CREATION AND SALVATION AS  
THEOLOGICAL MOTIVATIONS FOR ONE CHURCH'S USE OF RADIO

by

John M. Robertson

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JOHN M. ROBERTSON  
has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of

### ***Faculty Committee***

Allen Moore  
Dan D. Rhoades

April 5, 1979  
Date

*Joseph C. Hangle, Jr.*  
Dean

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## ABSTRACT

The church's use of the mass media must begin with a consideration of at least two theological themes. First, creation defines the human person as holistic. It is thus impossible to define the "soul" as good and the "body" as evil. Both are good because both are aspects of the same indivisible person. The church must therefore recognize in its media-planning that all of a person's concerns (not just the soul) are to be considered.

Second, salvation is understood biblically in terms of healing and rescue. The church must also use the media to deal with situations which confine or oppress a person's personal or social life. "AWARE: A Human Concern Project" is a series of radio spots growing out of such an understanding of creation and salvation.

The actual design of the project was affected by insights from communications theory. First an audience was chosen and ideologically identified as secularist. Then a medium (radio) was chosen. Objectives were set. A list of topics important to the audience was compiled. And appropriate language and sound styles were researched.

Additional insights from Tony Schwartz's principle of resonance (that mass media messages can be created simply by evoking or rearranging information already stored in a person's experience) and Leon Festinger's theory of cognitive dissonance (that the natural human tendency is to resolve intellectual or behavioral inconsistencies) informed the actual scripting and production of the project.

## INTRODUCTION

This project attempts to outline theological motivations for the church's use of the electronic media. That such a definition is necessary can be illustrated by the distinctions between two professional groups of religious broadcasters.

The National Religious Broadcasters organization was incorporated "to preserve free and complete access to radio and television lanes for the broadcasting of the Gospel of the Lord Jesus Christ." Most members of the organization believe their task is to use the media to preach a gospel of personal salvation from sin. Programming understandably reflects this belief by simply extending the worship or revival service. Preaching, hymns, and invitations for financial support characterize the content of such programs.

Since few commercial radio or television stations wish to donate time for such programming, most members purchase air time. The more than 600 program producers and station owners in the NRB also pool their resources to respond to such issues as fairness claims, license renewals, and copyright questions.

The other major organization of Christian communicators in the United States is the Communication Commission of the National Council of Churches. The groups in this organization believe that the church should deal with whatever issues people in the rest of society care about. Spots, discussion panels, and dramas are put together in ways that offer comment on such social problems as racism, poverty, and hunger.

Since these concerns are of broader interest to a typical station's audience than a sermon about the rapture, most programming of this type is aired free. In addition, members cooperate with major networks in the production of documentaries and discussion shows.

Exceptions to these generalizations exist. Some denominations are affiliated with both organizations, and a church's use of programming styles isn't defined solely by its connection with either the NRB or the NCC. But the overall emphasis is noticeably different.

The questions raised by these distinctions are significant. Should the church restrict its use of the media to programs featuring Christian sermons and music? Or should the church invest in a style of programming which deals with issues of concern to those who never attend church?

Chapter 1 begins with a brief review of the social role of the electronic media. An abbreviated look at the way the church has used radio reveals the need to think theologically about church media program-planning.

Chapter 2 claims that creation is not simply an old Hebrew story of origins. It has Christian implications for understanding the nature of persons. All of a person falls under the summary blessing, "And God saw all that he had made, and it was very good." It is inaccurate to say that the body is evil and the soul is good. Consequently, the church has a responsibility for all the concerns of the person (personal, social, environmental, etc.). Church sponsorship of programming cannot be restricted to an exclusive concern for people's "souls."

Chapter 3 defines salvation as a biblical theme which emphasizes the Christian responsibility for rescue and healing. Acts which rescue

people from oppressive physical or social situations are called saving acts. An application of this theme to the church's use of the media results in programming objectives designed to rescue or heal people from whatever forms of oppression confine them. They may be bound by social fate, personal sin, or fears about the future. Salvation implies the media may be used to help relieve people from those situations.

Chapter 4 illustrates how creation and salvation affected the content and design of a church-sponsored radio project called AWARE: A Human Concern Project.

First, an audience was chosen and identified as secularist. A secular person was understood as one whose conception of reality was limited to the physically observable; whose knowledge was confined to the empirically demonstrable; whose belief in human potential was highly optimistic, and whose values were determined by the immediate ends desired.

A continuing series of radio spots was created to deal with the needs of people having this basic understanding of life. The objective was to nudge them toward Christian conceptions of issues they already believed to be important. To create spots dealing with issues usually reserved for discussion within the church would have contradicted the themes of creation and salvation.

Insights from Tony Schwartz and Leon Festinger affected the scripting and style of the spots. Schwartz's principle of resonance suggests that communication through the electronic media involves only the sender and the receiver of a message. No separate message exists. Instead, the sender simply creates a message within the receiver by rearranging or associating pieces of information already a part of the

listener's experience.

Festinger's theory of cognitive dissonance holds that people try to resolve internal inconsistencies created by discoveries of information which conflict with previous beliefs or practices. The spots were scripted to create such a conflict (dissonance) within secular listeners.

Chapter 4 concludes with three sample scripts illustrating the influence of creation, salvation, and communications theory on the spots, and an overall evaluation of the project's impact.



## Chapter 1

## MASS MEDIA AND THE CHURCH

Role of Mass Media in Contemporary Life

The electronic mass media are so inextricably intertwined with contemporary human experience that it's nearly impossible to conceive of life without them. A person deliberately avoiding exposure to the media becomes, in effect, a hermit. It's difficult to grow up in the electronic environment and imagine food without commercials, athletics without instant replays, or news without microphones. Marshall McLuhan is right: ". . . a totally new environment has been created."<sup>1</sup>

The presence of radio alone in American society illustrates media's incontestable impact. In the United States, there are about twice as many "working-order" radios (413 million) as people. In 1975, Americans spent 2.4 billion dollars on nearly 43 million radios.<sup>2</sup> Close to 96 percent of persons 12 years old and above listen to radio each week.<sup>3</sup> Radios are everywhere in society: bedrooms, campsites, kitchens, pockets, living rooms, laundry rooms, grocery stores, bars, cars, waiting rooms, purses, and prisons. Radios are as mobile as their

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<sup>1</sup>Marshall McLuhan, Understanding Media (New York: McGraw-Hill, 1964), p. vii.

<sup>2</sup>Radio Facts (New York: Radio Advertising Bureau Research Department, 1976), p. 1.

<sup>3</sup>Ibid., p. 8.

owners. As a result, adults over 18 years of age now average 3 hours and 22 minutes of radio listening each day.<sup>4</sup>

The impact of radio is further illustrated by the way in which most people listen to it.

Radio affects most people intimately, person-to-person, offering a world of unspoken communication between writer-speaker and the listener. That is the immediate aspect of radio. A private experience.<sup>5</sup>

Few people sit down with others to listen to a radio program. Radio is an individual's personal window to the world. This is particularly true of the teenager, who "withdraws from the TV group to his private radio."<sup>6</sup>

Producer Tony Schwartz quotes a twelve-year-old to illustrate how radio acts as a private and portable environment.

When you take your radio out with you, you're taking part of your home with you . . . you're carrying it. . . . In the car, it's also bringing part of your house with you. And the radio's good there because you can look out and see the scenery, but you don't have to hear the other cars' motors, which isn't too pleasant a sound.<sup>7</sup>

People's radios have become their friends. McLuhan quotes a short poem by the German dramatist Berthold Brecht:

You little box, held to me when escaping  
So that your valves should not break,  
Carried from house to ship from ship to train,  
So that my enemies might go on talking to me  
Near my bed, to my pain  
The last thing at night, the first thing in the morning,

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<sup>4</sup>Ibid., p. 15.

<sup>5</sup>McLuhan, p. 299.

<sup>6</sup>Ibid., p. 306.

<sup>7</sup>Tony Schwartz, The Responsive Chord (Garden City: Doubleday, 1972), p. 51.

Of their victories and of my cares,  
 Promise me not to go silent all of a sudden.<sup>8</sup>

Paul Tournier's book on loneliness begins with an illustration of the relationship a person often has with a radio.

' . . . and so, we bid you a very pleasant good night!' Often she used to turn on the radio in the evening, just as the program ended, in order to hear these few words, in order to hear a human voice wish her good night. Yet, she worked as a secretary of an international welfare organization. Her boss, a fine man, had dedicated his whole life to the battle against a social scourge. . . . She had no intimate friends. . . . Before falling asleep, she would switch on the radio, ' . . . and so, we bid you a very pleasant good night!' It was a human voice, speaking to her.<sup>9</sup>

But radio is only one medium. Add its impact to that of television and the print media, and we have a kind of religion. Harvey Cox describes it in terms of saints, sacraments and salvation.

. . . Mass media . . . ads seethe with myths and heroes. They guide decisions, inform perception, provide examples of conduct. . . . Its preachers tell us what our transgression is: our arm-pits are damp, our breath is foul, our wash is gray, our car is inadequate. They hold up models of saintly excellence before our eyes: happy, robust, sexually appreciated people who are free, adventurous, competent, attractive. These blessed ones have obviously been saved or are well on the way. And the sacramental means of grace that have lifted them from perdition are available to you and me--soaps, deodorants, clothes, pills, cars. If, despite our devoted attendance at the sacraments, we never seem to attain the promised bliss, well, salvation can be the quest of a lifetime. Mass-media culture is a religion, and we rarely get out of its temple.<sup>10</sup>

Of course there is more to the media than corporate advertising.

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<sup>8</sup>McLuhan, p. 298.

<sup>9</sup>Paul Tournier, Escape from Loneliness (Philadelphia: Westminster Press, 1962), p. 13.

<sup>10</sup>Harvey Cox, The Seduction of the Spirit (New York: Simon and Schuster, 1973), pp. 14, 15.

But loyalty to the rest of media's creations certainly resembles religious devotion. People choose favorite programs as they choose churches. They like the minister (star), the sermons (scripts), or the worship style (comedy, variety, drama). Once a week a person submits to the church's (program's) influence.

The messages of the media aren't any more uniform than denominational creeds. William Fore has pointed out that a person can find the world "opened up" by being exposed to the media; radio and television allow a person to learn and see things that would otherwise be completely unavailable. But the media can also "close off" a person from reality by "constricting and distorting" the world so an individual becomes less of a person.<sup>11</sup> "The cliché analysis, the formula drama, the ten-second 'news' report, the . . . insulting advertising claim, the misleading headline, the emotional picture and sensationalized report" are all examples of things which separate a person from reality rather than "relate him to it."<sup>12</sup>

#### Role of Radio in Church Life

Given the inseparability of media from contemporary life, how should the church use radio, television, and print? Most church people agree that "ministry, as we are coming to understand it, is almost synonymous with communication."<sup>13</sup> In fact, it's "almost

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<sup>11</sup>William F. Fore, Image and Impact (New York: Friendship Press, 1970), p. 14.

<sup>12</sup>Ibid.

<sup>13</sup>Merrill R. Abbey, Communication in Pulpit and Parish (Philadelphia: Westminster Press, 1973), p. 15.

impossible to conceive" of the church today not "making some use of the mass media."<sup>14</sup>

Since this paper is more specifically concerned with the church's use of radio, a brief look at the history of the relationship between the church and radio will provide an useful background for the theological reflection necessary to a responsible use of the media.

Denominational use of radio is nearly as old as the technology itself. For most of radio's history, church radio programming has been an extension of the worship or revival service. Several of these broadcasts which began in the 1920's and 30's still exist.

Imitations of the radio-as-church-service format have multiplied over the years. The 1975 directory of religious programs published by National Religious Broadcasters lists 235 radio programs available for broadcast; nearly all are 15 minutes or longer, and contain "preaching, teaching, and inspiration."<sup>15</sup> Most of them are variations on the same programming theme.

Organ music swells to the crescendo of congregational singing. Soon a deep, paternal voice reads the Scripture lesson, asks for money, and prays. A soprano sings. After twenty minutes of forceful preaching, the program closes with a slightly hurried prayer."<sup>16</sup>

It's not surprising that such programming has been criticized.

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<sup>14</sup>James E. Sellers, The Outsider and the Word of God (New York: Abingdon Press, 1961), p. 103.

<sup>15</sup>Ben Armstrong, Virgil Megill and LaVay Sheldon (eds.) 1975 Directory of Religious Stations and Programs in the United States (Morristown, NJ: National Religious Broadcasters, 1974), pp. 65-83.

<sup>16</sup>C. Benjamin Hale, Jr., "Radio Church: Is Anyone Listening?" Christian Century, XVIII (January 18, 1974), 5.

In the early 1960's, thoughtful Christians were particularly vocal in their concern. Martin E. Marty wrote in 1961 that traditional religious programs "are frequently so routinized, so reduced to formula, or engaged in with such an apathetic sense of ritual that they are dismissed."<sup>17</sup>

Who was listening to such church-sponsored broadcasts? Two studies suggested some rather specific answers to the question. One was done by John L. Dennis in 1961.

1. People over sixty are the most likely of all age groups to listen to religious programs.<sup>18</sup>

2. People who say . . . they are very interested in religion demonstrate this by listening more . . . than those who express little or no interest in religion.<sup>19</sup>

3. People who are more active in church activities are also more active listeners to religious broadcasts.<sup>20</sup>

4. Those individuals who were classified as pious (religiously devout) demonstrated a significantly greater percentage of listening than the non-pious.<sup>21</sup>

5. The general trend indicates that more education is associated with infrequent participation as a member of the audience of religious programs.<sup>22</sup>

Three years later, Haddon William Robinson found similar results in a separate study.<sup>23</sup>

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<sup>17</sup>Martin E. Marty, The Improper Opinion (Philadelphia: Westminster Press, 1961), p. 96.

<sup>18</sup>John L. Dennis, "An Analysis of the Audience of Religious Radio and Television Programs in the Detroit Metropolitan Area" (unpublished PhD dissertation, University of Michigan, 1961), p. 82.

<sup>19</sup>Ibid., p. 108.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

<sup>22</sup>Ibid., p. 143.

<sup>23</sup>Haddon William Robinson, "A Study of the Audience for Reli-

1. Those who believe that religious faith plays an active part in dealing with the questions and problems of life are more apt to listen to religious broadcasts.

2. Those who listen are likely to attend church regularly and participate in religious activities.

3. People with a lower level of education are much more likely to be found listening to religious broadcasting.

4. As income rises, the number of people who listen to religious broadcasting decreases.

5. Interest in traditional religious broadcasting (with sermon, religious music) increases with age.

The message was clear. Traditional religious broadcasting was being heard by the "already persuaded."<sup>24</sup>

Changes occurred. In 1963, Stan Freberg produced a series of one minute spots for the United Presbyterian Church. They were designed for a non-church audience. It was not a task he found easy, given the history of the church's use of radio. "I felt like the man who attempted to walk a high wire across Niagara Falls in a stiff gale with no bamboo pole."<sup>25</sup>

The spots were anything but traditional. Critics thought they sounded more like commercials than sermons. But for Freberg, an advertising producer, that was just the point. They were intended for an entirely different audience than religious radio had been able to reach.

The spots were widely accepted by stations, and included in

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gious Radio and Television Broadcasts in Seven Cities Throughout the United States" (unpublished PhD dissertation, University of Illinois, 1964), pp. 126-129.

<sup>24</sup>Erik Barnouw, Mass Communication: Television, Radio, Film, Press (New York: Rinehart, 1956), p. 263.

<sup>25</sup>Statement by Stan Freberg, "A Message from Stan Freberg" (audio disc), United Presbyterian Church Division of Mass Media, 1963.

programming slots usually reserved for commercial messages to secular consumers. Other churches quickly produced similar packages of spots for use by radio stations. Thirty and sixty second spots on such things as racism, poverty, hunger, and personal identity have since been produced, mostly by members of the Communication Commission of the National Council of Churches based in New York City.

The result is that today, there are two basic ways in which the church uses radio. The most common use is to air a 15 or 30 minute program featuring preaching, religious music, and appeals for funds. The other is to create pieces of programming that deal with contemporary issues for people who aren't religiously literate.

Perhaps there are cautions for extremes in either direction. We certainly can't assume that "human effort or skill can add nothing either to God's word or to the ability of the recipient to hear it."<sup>26</sup> Neither can we assume that "psychological research, high-pressure advertising, opinion-polls, mass-suggestion, success stories," and "modern business methods" tell the church all it needs to know about using the media.<sup>27</sup>

James Sellers has summarized the dangers inherent in either extreme.

The peril of the first heresy is that it will lead the church into a failure, through sophistication or pure laziness, to see the need for effective preaching. The peril of the second is that it will lead the church to shift its emphasis from the truth of the

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<sup>26</sup>Sellers, p. 31.

<sup>27</sup>David H. C. Read, The Communication of the Gospel (London: SCM Press, 1952), p. 85, cited by Sellers, p. 32.



gospel to the ability of men to solve their problems for themselves.<sup>28</sup>

This brief survey of the church's use of radio is obviously not intended as a comprehensive review. It's intent is rather to reveal the basic need for theological reflection about the role of the church in the mass media. Two questions are raised by the contrasting varieties of religious radio programming available today. The questions are so basic they appear elemental. But answering them carefully will have specific implications for the way in which the church uses the media.

The first is related to the doctrine of creation. What does it mean to say people are created in the image of God? Who are the persons to whom the church is directing its message? What does creation suggest about the nature of human beings that might enable the church to better focus its efforts?

The second question has to do with the doctrine of salvation. What does it mean to say a person is "saved"? What is the "saving message" of the Christian church? How might salvation clarify the objectives of church media program-planners?

## Chapter 2

### THE DOCTRINE OF CREATION

The Genesis story of creation is much more than an ancient perception of origins. It reveals a basic attitude toward the world which is particularly instructive in a Christian consideration of human nature. After all, "the world was not merely created once for all, but there is a continuous creation,"<sup>1</sup> indicating a contemporary role for the doctrine of creation.

#### The Creation of Matter

The Biblical attitude toward the physical begins in the creation story. Three conclusions materialize from the account.<sup>2</sup>

First, the story maintains that matter was created by God. There is no hint of God having to confront the natural order in a life and death struggle. God is not described as having to wrestle with matter as something evil and recalcitrant, "as in Plato's Timaeus."<sup>3</sup> The fundamental assumption of the Genesis story is that God is in complete and unchallenged control of the cosmos. "God is not merely mind who forms a previously given formless stuff. God is both vitality

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<sup>1</sup>Emil Brunner, The Christian Doctrine of Creation and Redemption (Philadelphia: Westminster Press, 1952), II, 149.

<sup>2</sup>D. R. G. Owen, Body and Soul (Philadelphia: Westminster Press, 1956), p. 165.

<sup>3</sup>Ibid.

and form and the source of all existence. He creates the world."<sup>4</sup> He is not a superhuman architect carving trees and people from resistant pre-existent matter. He is God. As Creator, he has no peer. Matter is simply the pliable stuff from which he fashions the world.

"God said, 'Let there be light,' and there was light."<sup>5</sup> Again, "God said, 'Let the waters under heaven be gathered into one place, so that dry land may appear,' and so it was."<sup>6</sup> There is no hint of anything other than natural compliance with God's command. The physical order is simply a part of his domain.

Second, God's creation of material things is revealed as purposive. It's neither haphazard nor arbitrary. He wasn't entertaining himself with His absolute power as sole Creator. He had a purpose even for the physical world in his eternal plans. "The Creator is a purposive being."<sup>7</sup> Everything produced during the creative process is given a place and function in an integrated world, one in which matter's function is indispensable. A purposive, integrated creation includes material as well as spiritual creations.

People were told to care for all of God's creation. Their rulership was not to be destructive, but protective.

So God formed out of the ground all the wild animals and all the birds of heaven. He brought them to the man to see what he would call them, and whatever the man called each living creature, that was its name. Thus the man gave names to all cattle, to the birds of heaven, and to every wild animal."<sup>8</sup>

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<sup>4</sup>Reinhold Niebuhr, The Nature and Destiny of Man (London: Nisbet, 1941), I, 13.

<sup>5</sup>Genesis 1:3.

<sup>6</sup>Genesis 1:9.

<sup>7</sup>Owen, p. 166.

<sup>8</sup>Genesis 2:19, 20.

Curious as those verses are to Western conceptions, they carry a certain sense of cooperation and stewardship completely antithetical to the assumption that the natural world is an enemy to be ignored, suppressed, and destroyed. Everything God created was given a role. The very survival of the whole creation was predicated on the interdependence of the various parts of the physical world.

God also said [to man], 'I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours for food. All green plants I give for food to the wild animals, to all the birds of heaven, and to all reptiles on earth, every living creature.'<sup>9</sup>

The third implication of the Genesis story follows naturally. If the physical world was created by God in accordance with his desires and given a specific role to play in his divine purpose, then the physical, in general, is good. Matter is not an evil that people must escape or annihilate. The physical world (including the body) is also an object of the repeated refrain, ". . . and God saw all that he had made, and it was very good."<sup>10</sup> Nothing is left out of that declaration. The blessing of goodness is pronounced on "all that he had made."<sup>11</sup> "This world is not God; but it is not evil because it is not God. Being God's creation, it is good."<sup>12</sup>

#### The Creation of Persons

This view of the physical world has specific consequences. "To know God the Creator means to know ourselves as creatures."<sup>13</sup> Because we accept him as our Creator, we accept ourselves as recipients of his

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<sup>9</sup>Genesis 1:29, 30.      <sup>10</sup>Genesis 1:31.      <sup>11</sup>Ibid.

<sup>12</sup>Niebuhr, I, 13.      <sup>13</sup>Brunner, II, 53.

summary blessing of goodness. And that blessing applies to all that makes us his creatures.

More specifically, "the consequence of this conception . . . upon the view of human nature in Christian thought is to allow an appreciation of the unity of body and soul in human personality."<sup>14</sup> The Genesis story makes it inaccurate to theologically assign the labels "good" and "evil" to different portions of the same human personality. The body and soul are inseparable parts of the same person. A "good" and immortal soul is not imprisoned by an "evil" body. Both are good because both are created by God as complementary aspects of the total person.

Dualism. Brunner is accurate in asserting that "the doctrine of the immortality of the soul as a substance, is not of Biblical origin."<sup>15</sup> That conception is Platonic in origin.

The philosophical tenets of ancient Greek anthropology "were body-soul dualism, exaltation of the soul and the immaterial in general as divine and eternal, denigration of this life and this world, and suspicion of the physical appetites."<sup>16</sup>

Plato frequently praises the soul at the expense of the body.

The soul which is pure at departing and draws after her no bodily taint, having never voluntarily during life had connection with the body which she is ever avoiding, herself gathered into herself, and, making such withdrawal her perpetual study . . . departs to the invisible world, to the divine and immortal and rational.<sup>17</sup>

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<sup>14</sup>Niebuhr, I, 13.    <sup>15</sup>Brunner, II, 69.    <sup>16</sup>Owen, p. 44.

<sup>17</sup>Plato, Phaedo 64c., cited by Owen, p. 40.

He is equally clear in his denunciation of the body.

The true philosopher . . . is entirely concerned with the soul and not with the body. . . . While we are in the body and while the soul is infected with the evils of the body, our desire for truth will not be satisfied. For the body is the source of endless troubles . . . diseases . . . lusts . . . fears, fancies . . . fightings, factions. . . .<sup>18</sup>

It follows for Plato that the ideal state is a soul freed from any attachment to a body. "And what is purification but the separation of the soul from the body, the release of the soul from the chains of the body."<sup>19</sup>

Plato is certainly not alone in the ancient world when he exalts the soul over the encumbrances of the body. The same conception occurs in Eastern thought. The Hindu scriptures indicate much the same view of the human being. Two passages from the Bhagavad-Gita illustrate the Hindu belief in dualism.

First, this passage which speaks of the soul as

eternal, indestructible, and indefinable . . . it is not born nor does it ever die nor, having existed, does it exist no more. Unborn, everlasting, unchangeable, and primeval, it is not killed when the body is killed. . . . It is everlasting, all-pervading, stable, firm, and eternal.<sup>20</sup>

Later in the same passage, the anti-physical bias is affirmed.

For the enjoyments born of contact between senses and their objects are, indeed, sources of misery. . . . A wise man feels no pleasure in them. . . . Abandoning, without exception, all desires . . . one should by slow steps become quiescent . . . and fixing one's mind upon the self [soul] should think of nothing.<sup>21</sup>

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<sup>18</sup>Ibid., p. 39.

<sup>19</sup>Ibid.

<sup>20</sup>The Speculative Philosophers (New York: Random House, 1947), p. 92ff, cited by Owen, p. 47.

<sup>21</sup>Ibid., pp. 110, 111; Owen, p. 48.

Historical Buddhism contains the same dualism seen in Plato and in Hinduism. This passage is taken from the Surangema Sutra, apparently written during the first century A.D.

Ananda, can you not see the difference in nature in that which moves and changes and that which is motionless and unchanging? . . . (Then they) besought the Lord Tathagata to teach them to make distinctions between mind and body, between real and unreal, between the manifested natures of death and rebirths, on the one hand, and the intrinsic nature of that which is unborn and never dies, on the other hand, the one appearing and disappearing, the other forever abiding within the essence of their own mind.<sup>22</sup>

The biblical doctrine of creation is radically different from Greek and Eastern dualism. God is Creator of all that makes us human (body, soul, emotions, mind, etc.). All are called "good" by the Genesis story.

Aristotle comes closer to the biblical view than does his teacher Plato. Reality is not divided into two separate realms or entities. Each item in the physical world has two aspects, to be sure. One is the "universal, rational aspect" which Aristotle calls "form."<sup>23</sup> An object's form is shared with all other objects in the same class. Aristotle sets up a hierarchy of objects. The lowest are inorganic substances, followed progressively by vegetables, animals, and humans. A tree's form is what identifies it as part of a class of objects with the same basic characteristics.

"Matter" is Aristotle's second aspect. Matter identifies each object's physical substance which separates it from other items in the same class. A certain tree shares the same general appearance and

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<sup>22</sup>Ibid., pp. 150, 151; Owen, p. 49.

<sup>23</sup>Owen, p. 41.

pattern as other trees in the same species; that's the tree's form. But the tree also has physical matter unique to it which makes it separate from the tree standing ten feet away; that's the tree's matter.

The result is that a person is not conceived of as two separate substances (body and soul), but two aspects (form and matter) of the same substance.

Holism. Holism teaches that "man is not divided against himself so that the essential man can be extricated from the non-essential."<sup>24</sup> Each person must be considered a single entity, the various parts of which can be distinguished, but not separated.

Emil Brunner says,

. . . The Bible understands man as a whole, as an entity consisting of 'soul' or 'spirit' and 'body.' The Biblical view leaves no room for the dualistic notion that though the 'spirit' (or 'soul') is of divine origin and divine in character, the body on the other hand is something lower and inferior.<sup>25</sup>

Brunner also observes that an emphasis in either direction of that unity destroys the essential oneness of the human person. An "Idealist" goes in one direction, maintaining that his own human spirit is a "part of the divine Spirit." A Materialist goes in the opposite direction and regards himself in terms of his corporal nature. He sees himself as simply a "more highly developed animal." Both the Idealist and the Materialist distort the biblical view of ". . . the Lord who . . . claims me in the totality of my existence, who claims me as I am, body and soul. If He is the Creator of the World, He is also the Creator of the body [*italics in the original*]."<sup>26</sup>

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<sup>24</sup>Niebuhr, I, 17.

<sup>25</sup>Brunner, II, 61.

<sup>26</sup>Ibid., p. 62.



The contrast between Greek dualism and the biblical holism of the creation narrative is clarified in Oscar Cullmann's comparison of the death's of Socrates and Jesus.

Cullmann's summary of Plato's description of the death scene of Socrates predictably conveys the composure motivated by philosophical dualism.

Socrates goes to his death in complete peace and composure. The death of Socrates is a beautiful death. Nothing is seen here of death's terror. Socrates cannot fear death, since indeed it sets us free from the body. Whoever fears death proves that he loves the world of the body, that he is thoroughly entangled in the world of the senses. Death is the soul's great friend. So he teaches; and so, in wonderful harmony with his teaching, he dies-- this man who embodied the Greek world in its noblest form.<sup>27</sup>

But the attitude of Jesus is a sharp contrast to the serenity of Socrates. The synoptic accounts tell of turmoil and fear in Jesus. "Horror and dismay came over him," as he thought about his impending death.<sup>28</sup> When death is close and inevitable, Jesus senses separation and isolation, not peaceful continuity. "My God, my God, why hast thou forsaken me?"<sup>29</sup>

Cullmann continues.

Jesus is afraid, though not as a coward would be of the men who will kill him, still less of the pain and grief which precede death. He is afraid in the face of death itself. Death for him is not something divine: it is something dreadful. Jesus does not want to be alone in this moment. . . . He turns to God with all his human fear of this great enemy, death. He is afraid of death.<sup>30</sup>

Jesus was afraid because he recognized that all of his being would be involved in death. It meant total separation from God. His

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<sup>27</sup>Oscar Cullmann and others, Immortality and Resurrection (New York: Macmillan, 1965), p. 14.

<sup>28</sup>Mark 14:33.    <sup>29</sup>Mark 15:35.    <sup>30</sup>Cullmann, pp. 14, 15.

soul was not unaffected by his death, but was included in it. This is why resurrection is such an important part of the New Testament narratives. If Jesus is to live again after such a complete death, "a new divine act of creation is necessary. And this act of creation calls back to life not just a part of the man, but the whole man--all that God had created and death had annihilated."<sup>31</sup> To be Jesus, he had to exist again in the same sense in which he existed before.

This is confirmed by several passages which are rooted in the assumption that would naturally follow a holistic death. Though his death and resurrection assume "radical change and fulfillment," the essential identity of Jesus' body is continued.<sup>32</sup>

For example, the disciples are said to be able to still recognize Jesus in his resurrection body.

They hurried away from the tomb in awe and great joy, and ran to tell the disciples. Suddenly Jesus was there in their path. He gave them his greeting, and they came up and clasped his feet, falling prostrate before him.<sup>33</sup>

The story of Thomas using his finger to dispel his doubt about the resurrection also presupposes a recognizable physical body. "Then he [Jesus] said to Thomas, 'Reach your finger here; see my hands. Reach your hand here and put it into my side.'"<sup>34</sup>

Jesus even ate with them in his "resurrection body," assuring them he was not a "spirit."

But he [Jesus] said, 'Why are you so perturbed? Why do questionings arise in your minds? Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you

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<sup>31</sup>Ibid., p. 18.

<sup>32</sup>Owen, p. 172.

<sup>33</sup>Matthew 28:9.

<sup>34</sup>John 20:27.

can see that I have.' They were still unconvinced, still wondering for it seemed too good to be true. So he asked them, 'Have you anything to eat?' They offered him a piece of fish they had cooked, which he took and ate before their eyes.<sup>35</sup>

At the same time the story-tellers indicate some clear differences in the post-resurrection body of Jesus. He is said to have passed through closed doors and violated ordinary laws of space and time.<sup>36</sup> But that doesn't change their basic assumption that the resurrected Jesus had a body. The doctrine of creation in their Hebrew heritage demanded that they refer to Jesus' identity in more than "soulish" language. To be complete, he had to have a body, even after the resurrection. Both versions of Jesus' nature (pre and post-resurrection) assume his identity included the physical as well as the spiritual.

Creation's clarification of the meaning of the resurrection is what "horrified and repelled the Greek world."<sup>37</sup> Christian resurrection, when enlightened by the doctrine of creation, emphasized that "it is not some part of man (his rational 'soul') that is destined for fulfillment in eternity; it is the whole person" who has a place in God's ultimate designs.<sup>38</sup> "If we want to understand the Christian faith in the resurrection, we must completely disregard the Greek thought that the material, the bodily, the corporeal is bad and must be destroyed."<sup>39</sup>

J. A. T. Robinson's study of the Pauline literature concludes that Paul's perception of human nature followed the Hebrew view of

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<sup>35</sup>Luke 24:37-43.

<sup>36</sup>Luke 24:36; John 20:19.

<sup>37</sup>Owen, p. 171.

<sup>38</sup>Ibid.

<sup>39</sup>Cullmann, p. 19.

creation, not Greek philosophical thought.

. . . However much Paul may have drawn on Hellenistic sources for other parts of his doctrine, he is at any rate in his anthropology fundamentally what he describes himself, a Hebrew of the Hebrews."<sup>40</sup>

As a Hebrew, says Robinson, Paul believed "man does not have a body, he is a body. He is flesh-~~animated-by-soul~~, the whole conceived as a psycho-physical unity." He continues, "There is no suggestion that the soul (nephesh) is immortal, while the flesh (basar) is mortal."<sup>41</sup>

Bultmann points out that in many of Paul's passages, the word "soma" can be translated very simply by "I."<sup>42</sup> "Soma" designates a person in his or her totality. Whenever the specifically physical is involved, "soma" refers first to "the human body, visible, tangible, alive, deliverable."<sup>43</sup> But a more profound reality is also implied, because "each of the organs has life only as a function of the whole," and "the totality of the being can be expressed by each of the particular members."<sup>44</sup>

The conflict between "the flesh" and "the Spirit" which appears in Paul's work does not reflect body-soul dualism.<sup>45</sup> "The flesh"

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<sup>40</sup>John A. T. Robinson, The Body (London: SCM Press, 1952), p. 11.

<sup>41</sup>Ibid., p. 14.

<sup>42</sup>Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1951), I, 194.

<sup>43</sup>J. R. Zurcher, The Nature and Destiny of Man (New York: Philosophical Library, 1969), p. 152.

<sup>44</sup>Ibid.

<sup>45</sup>Owen, pp. 192, 193.

doesn't refer to the evil of a separate part of a person, the body. Instead, it stands for a certain kind of person who has become mis-directed and selfish in his relationship with other people. Paul's list of fleshly sins includes idolatry, sorcery, selfish ambitions, dissensions, and party intrigues--things hardly relegated to the exclusively physical.<sup>46</sup>

Likewise, "the spirit" of a person doesn't describe a specific part of a person, but a particular kind of person. It represents "the whole person" who is "directed outward in love toward God and his neighbor."<sup>47</sup> Again Paul's list of the traits of "the spirit" illustrates his belief. Love, joy, and peace are included with such things as fidelity and self-control, characteristics often associated with physical acts.

So flesh and spirit refer to kinds of persons, not individual and separate portions of each person's nature.

This helps explain the verse, "Do not fear those who kill the body, but cannot kill the soul. Fear him rather who is able to destroy both body and soul in hell."<sup>48</sup>

With the Hebrew doctrine of creation in mind, the verse may be interpreted this way: "Fear not man who can only bring your present existence to an end but cannot annihilate the essential self; but fear God who is able to destroy the whole man eternally."<sup>49</sup> It is not the destruction of the bones and tissues as opposed to the destruction of the soul. It's the destruction of all of this present life (body and

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<sup>46</sup>Galatians 6:20, 21.      <sup>47</sup>Owen, p. 193.      <sup>48</sup>Matthew 10:28.

<sup>49</sup>Owen, p. 182.

spirit) now as opposed to the destruction of all of the life eternally.

The New Testament's acceptance of the unity of body and soul simply extends the Old Testament's view which begins with the creation story, and continues through the prophets. All through the Old Testament "the idea of human nature implies a unity, not a dualism. There is no contrast between the body and the soul, such as the terms instinctively suggest to us."<sup>50</sup>

The word "nephesh" which is translated "soul" in English versions refers to either "the personal pronoun, the self, the whole man, and has no reference to the inner as opposed to the outer life, or it means the principle of life, breath or breath-life, and is quasi-physically conceived."<sup>51</sup>

In Hebrew, there is no distinct word for "body." None was needed because body was never separated from soul.

Hebrew has no proper word for body; it never needed one so long as the body was the man; definition and nomenclature come only when there is some conscious antithesis. The antithesis is not reached in the Old Testament, nor could it be reached along native lines of Hebrew thought.<sup>52</sup>

So the implication of the doctrine of creation that each person is created with parts that can be distinguished but not separated, and that all the parts are "good," is not violated in either the Old or New Testaments.

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<sup>50</sup>H. Wheeler Robinson, Religious Ideas of the Old Testament (London: Duckworth Press, 1913), p. 83, cited by Owen, p. 176.

<sup>51</sup>H. Wheeler Robinson, "Hebrew Psychology," in A. S. Peake (ed.) The People and the Book (London: Oxford University Press, 1925), p. 355, cited by Owen, p. 175.

<sup>52</sup>H. Wheeler Robinson, p. 366; Owen, p. 175.

Since biblical times, dualism and holism have continued to compete for acceptance as definitions of God's creation of persons. Reinhold Niebuhr suggests that "all modern views of human nature are adaptations, transformations and varying compounds" of these two basic positions.<sup>53</sup>

Niebuhr briefly describes their historical interaction.

It is important to remember that, while these two views are distinct and partly incompatible, they were actually merged in the thought of mediaeval Catholicism. (The perfect expression of this union is to be found in the Thomastic synthesis of Augustinian and Aristotelian thought.) The history of modern culture really begins with the destruction of this synthesis, foreshadowed in nominalism, and completed in the Renaissance and Reformation. In the dissolution of the synthesis the Renaissance distilled the classical elements out of the synthesis and the Reformation sought to free the Biblical from the classical elements.<sup>54</sup>

The subsequent history of Western thought has resulted in a view which is neither dualistic in the philosophical sense nor holistic in the biblical sense.

Contemporary secularism (defined later in this paper) hardly accepts the proposition that a soul is eternal and non-destructible. Neither does it hold that a person is a unique (to the natural world) combination of body and soul. It rather emphasizes material realities to the near exclusion of spiritual realities; at least the former are given far more credence than the latter.

But twentieth-century Christians have not been without their holistic voices. Dietrich Bonhoeffer: "Body is the existence-form of spirit, as spirit is the existence form of body."<sup>55</sup> And Wolfhart

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<sup>53</sup>Niebuhr, I, 5.

<sup>54</sup>Ibid.

<sup>55</sup>Dietrich Bonhoeffer, Creation and Fall (London: SCM Press, 1959), p. 45.

Pannenberg: "The distinction between body and soul as two completely different realms of reality can no longer be maintained."<sup>56</sup>

### Creation and the Mass Media

What does this perception of the creation of persons have to do with the church's use of the media? A nutshell answer will suggest the direction to be pursued more carefully in Chapter 4.

Everything God has created (both spirit and matter) is good. Persons are created of both spirit and matter. So all of a person's aspects are to be treated with equal care. The church's use of the media must grow out of a recognition that all the concerns of a person's life are of concern to the church.

It is not enough for a church to use the media to talk only to one part of a person's life (the soul, for example). Church media strategy which directs its programming efforts only at a person's "soul" begins (perhaps unwittingly) with an acceptance of the Greek distinction between a "good" soul and an "evil" body.

But the doctrine of creation asserts that God pronounced his blessing on all that he had created. "And God saw all that he had made, and it was very good."<sup>57</sup>

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<sup>56</sup>Wolfhart Pannenberg, What is Man? (Philadelphia: Fortress Press, 1970), p. 47.

<sup>57</sup>Genesis 1:31.



### Chapter 3

#### THE DOCTRINE OF SALVATION

##### The Relationship of Creation and Salvation

In most cultures, the natural world has religious significance. Religion "is an integral part of healing, planting, learning, hunting, dying, and giving birth."<sup>1</sup> All of life is interpreted religiously. Birth (the creation of life) and healing (the saving of life) are both considered a part of the same religious context.

Theologically, the same is true in the Christian faith. Creation is inseparable from salvation. "The meaning of creation is seen in redemption. Redemption, in turn, is a part of the creative work of God; it is his continuing spiritual creativity."<sup>2</sup>

The same God who creates also saves. "This theological conjunction is perhaps the most fundamental affirmation of the Old and the New Testaments."<sup>3</sup> Genesis begins with the assumption of God's creative power, and the belief in a Creator who pronounces all his creations "good" continues on through the Old Testament..

But he is not a distant watchmaker God. He cares about those

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<sup>1</sup>Harvey Cox, The Seduction of the Spirit (New York: Simon and Schuster, 1973), p. 13.

<sup>2</sup>Harris Franklin Rall, Religion as Salvation (New York: Abingdon-Cokesbury Press, 1953), p. 99.

<sup>3</sup>Langdon Gilkey, Maker of Heaven and Earth (Garden City: Doubleday, 1965), p. 250.

he creates. He promises freedom from the various forms of evil his creatures face. Ultimately the Messiah will bring salvation from all the ills hampering the freedom and peace of God's creatures.

For Christians, the arrival of Jesus Christ personifies that promise of salvation. It is the central message of the New Testament.

The fundamental theological affirmation in the Christian proclamation was that Almighty God had come to save men, that He who had created all existence, the Maker of heaven and earth, had in the last times acted decisively in Christ to rescue men from evil.<sup>4</sup>

Despite the transforming presence of evil among his creatures, God is willing to rescue them. He may even be said to have a responsibility to do so. His situation is analagous to a human parent who joins with a spouse to create a child. Later, the child carelessly injures herself. The same parents who created also share responsibility for repairing (healing) the damage done by their creature.

"The identity of God the Creator and God the Redeemer . . . is the theological axis of the Gospel of good news."<sup>5</sup>

### The Biblical Meaning of Salvation

Old Testament. In the Old Testament, the word "yesha" means "to be roomy" or "broad" in connection with oppression. Hebrew feelings of oppression are conveyed by such English phrases as "to choke," "to envelop," to "enwrap." "An oppression is viewed as a kind of spatial hemming in or imprisonment. . . ."<sup>6</sup>

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<sup>4</sup>Ibid., pp. 249, 250.

<sup>5</sup>Ibid., p. 250.

<sup>6</sup>Georg Fohrer, "The Stem Yesha in the Old Testament," in Theological Dictionary of the New Testament (Grand Rapids: Eerdmans, 1971), VII, 973.

Salvation is what happens when a person is freed of that oppression. The etymological implication is one of "moving out into the open."<sup>7</sup> To be saved is to be given spaciousness in the midst of constriction, or to be rescued in the midst of evil.

The rescue is occasioned by a third party, so the person would remain oppressed or lost without the saving act of the rescuer.

The rescuer may be a person. Job answers Bildad: "What help you have given to the man without resources, what deliverance you have brought to the powerless!"<sup>8</sup> Ahaz asks Tilglath-pileser, "I am your servant and your son. Come and save me from the king of Aram and from the king of Israel who are attacking me."<sup>9</sup> Another example is this verse about the role of the judges: "The Lord set judges over them, who rescued them from the marauding bands."<sup>10</sup>

While salvation means rescue from an evil situation through the help of a third person, the intervention "can take place legitimately only if God works in them and through them."<sup>11</sup> God is behind every act of rescue of his people. Israel defeats the Philistines in battle, but the text says, "The Lord delivered Israel that day."<sup>12</sup> Or, "David made a great name for himself by the slaughter of eighteen thousand Edomites. . . . The Lord gave victory to David wherever he went."<sup>13</sup>

God is the source of saving acts; his people are simply the instruments through which he brings that salvation.

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<sup>7</sup>Ibid., VII, 973.      <sup>8</sup>Job 26:2.      <sup>9</sup>II Kings 16:7.

<sup>10</sup>Judges 2:16.

<sup>11</sup>Fohrer, VII, 975.

<sup>12</sup>I Samuel 14:23.

<sup>13</sup>II Samuel 8:13, 14.

The word "malat" also becomes "save" in English versions of the Old Testament. It denotes "escape from mortal danger. . . . One flees from a superior enemy in order not to be killed."<sup>14</sup> When it's a noun, the word refers to the one who has escaped, the refugee. When it's a verb, it's an act of escaping a life-threatening situation. Lot says to his rescuers: "You have shown your servant favour . . . by saving my life."<sup>15</sup> "No one was saved" is a way to describe a complete military victory.<sup>16</sup>

It is clear from these references that salvation in the Old Testament has a "very deep and broad meaning," and applies to a wide variety of circumstances requiring rescue from oppressive or threatening situations.<sup>17</sup>

New Testament. Salvation is the "dominant note" of the New Testament.<sup>18</sup> The word "sozo" continues the Hebrew sense of salvation as a rescue of physical life from danger. Paul's storm-tossed crew gives up hope of being "saved."<sup>19</sup> When Jesus sleeps in a storm, the writer says the disciples cried, "Save us!"<sup>20</sup>

But there is an additional emphasis in the usage of the word for the healings brought by Jesus. A woman touches his garment and strange things result: "As many as touched him were saved."<sup>21</sup> A

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<sup>14</sup>Fohrer, VII, 978.      <sup>15</sup>Genesis 19:19.      <sup>16</sup>Judges 3:29.

<sup>17</sup>J. Verkuy1, The Message of Liberation in Our Age (Grand Rapids: Eerdmans, 1970), p. 17.

<sup>18</sup>Rall, p. 87.

<sup>19</sup>Acts 27:20.

<sup>20</sup>Matthew 8:25.

<sup>21</sup>Matthew 14:36.

centurian wants Jesus to "save" his sick servant.<sup>22</sup> Sixteen times salvation is what describes Jesus' healing activities in the synoptics. "Some theologians, among them Paul Tillich and John Baillie, contend that [healing] is the fundamental meaning of salvation."<sup>23</sup>

It's important to attach this notion to the conception of creation described earlier. Creation defines the human person as a whole being, not divisible into separate entities. Salvation applies to all of the same indivisible person. "In the healings of Jesus [salvation] never refers to a single member of the body but always to the whole man, and it is especially significant in view of the important phrase, 'thy faith hath saved thee.'"<sup>24</sup>

A "more strictly religious usage" of the New Testament word for salvation is illustrated in phrases that often appear with it. Phrases like "to enter into the Kingdom of God," "to enter into life" and "to inherit it," are part of the salvation experience.<sup>25</sup> In this sense, salvation implies a healing in ones relationship with God. A combination of healing and escape is seen in sentences such as this one from Paul: "We shall . . . be saved . . . from final retribution."<sup>26</sup> In some Christian quarters, this understanding of salvation has come to be considered more important than the other biblical meanings. But it

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<sup>22</sup>Luke 7:3.

<sup>23</sup>Donald G. Bloesch, The Christian Life and Salvation (Grand Rapids: Eerdmans, 1967), p. 40.

<sup>24</sup>Werner Foerster, "Sozo and Soteria in the New Testament," in Theological Dictionary of the New Testament, VII, 990.

<sup>25</sup>Ibid.

<sup>26</sup>Romans 5:9.

must remain only a part of the large biblical mosaic of salvation.

### Salvation Today

Taken as a whole, the etymological evidence leads to several applications of salvation to contemporary human life.

Langdon Gilkey's schema of evil provides a way to examine the various needs for human salvation.

Salvation from fate. Gilkey's first "guise of evil" is the "fear of fate."<sup>27</sup> It is the fear a person experiences when faced with forces of nature or history that seem to unalterably determine his future. A sense of being trapped by events over which a person has no control is the evil of fate. Salvation alone can rescue an individual from the social entrapment that occurs from being part of a group oppressed by the forces of nature or history.

It's impossible to live effectively in isolation of other people. "The individual cannot attain his destiny for himself alone, without the other men."<sup>28</sup> To be human is to be social. A person and the surrounding society inevitably affect each other. One's very identity is determined by the community of which he is a part. "Behind every individual is a community because it is man's nature to communicate himself to others and to share blessing with them."<sup>29</sup>

This close relationship between the individual and the

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<sup>27</sup>Gilkey, p. 278.

<sup>28</sup>Wolfhart Pannenberg, What is Man? (Philadelphia: Fortress Press, 1970), p. 82.

<sup>29</sup>G. Ernest Wright, The Biblical Doctrine of Man in Society (London: SCM Press, 1954), p. 51.

community is a biblical idea. George Ernest Wright says,

The fact is that the Bible presents no conception of individual man as existing in and for himself. . . . On the contrary, the individual was created for society . . . man only in the midst and as a member of a group. There is no man apart from a people in which he lives and moves and has his being.<sup>30</sup>

Corporate identity carries with it a sense of corporate responsibility. There is a "positive rather than a negative relation to all those outside the community."<sup>31</sup> The people of God are given a responsibility for the people of the world. The called-out community is not a closed-in clique.

It follows that responsibility for salvation is a social as well as personal obligation. The church exists as a new society in the world of the old, but it's not to ignore the old. A person is not plucked out of the world but must continue to live in it.

The imperative to bring salvation to people is shared by the entire kingdom of God. "The community's obedience thus leaves the individual in a responsible relationship to the world here and now. . . to make decisions in keeping" with the overall necessity of rescuing people from whatever forms of evil create for them a fear of natural or historical fate.<sup>32</sup> It is a God-given responsibility to do more than sympathize with those caught by such feelings.

When the political structures become so evil they spread hopelessness and a fear of fate among those over which they rule, the biblical command is to work for salvation. The word salvation may thus be "used to refer to politically liberating events."<sup>33</sup>

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<sup>30</sup>Ibid., p. 47.

<sup>31</sup>Ibid., p. 162.

<sup>32</sup>Ibid., p. 163.

<sup>33</sup>Verkuyyl, p. 17.

Salvation attempts to erase social reasons for feelings of fate created by an oppressive environment. "It has regard for every situation in which a man finds himself, and it does not bow before the structures of injustice" but sets a goal of righteousness and justice so that a person may come out from under social fear and uncertainty.<sup>34</sup>

The message of salvation "includes deliverance from the sins in the structures of society."<sup>35</sup> On this issue, ". . . the Bible permits no moral quietism."<sup>36</sup> God's activities must be defined by acts of the saved community even among those who refuse to acknowledge him.

Salvation from sin. Gilkey's second description of evil is more personal in nature, and springs out of his conception of the role of God's law. The law doesn't enslave one with weights to be borne; it frees one from all weights that prevent fulfillment.

Now for the Christian faith this law is not alien to man's nature, as if a tyrant had imposed on man for his own pleasure a set of requirements totally unrelated to human needs. The law is expressive of man's own essential structure; its fulfillment represents the fulfillment of man, and its defiance is the perversion of man's nature.<sup>37</sup>

Whatever tends to fulfill a person's nature is an expression of the law. Whatever distorts that fulfillment is a violation of that law.

The doctrine of creation identifies human nature as holistic. Salvation of that same nature must also be holistic. Human fulfillment is therefore incomplete when salvation is assigned only to one of the total person's needs. When the sole object of salvation is a person's

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<sup>34</sup>Ibid., p. 23.

<sup>35</sup>Ibid., p. 44.

<sup>36</sup>Wright, p. 62.

<sup>37</sup>Gilkey, p. 280.



hope for some future and eternal life, only a portion of his or her human experience is being dealt with. Salvation, like creation, must affect all that makes a person human; that includes both body and soul.

Salvation doesn't mean "a release of soul from body but . . . a release of both from flesh."<sup>38</sup> "Flesh" is Paul's particular way of referring to "the power of sin or the power of death." Flesh "seizes the outer and the inner man together." [italics in the original]<sup>39</sup>

Body and soul are both good in that both aspects are created by God. They are both bad to the degree that the power of the flesh controls them. Both must be set free, or saved.

Sin encompasses all of a person's life. So must salvation.

Gilkey believes, "Christian salvation means the fulfillment of man's nature, not its destruction."<sup>40</sup> And that nature is cohesive and holistic, not divided and separable.

The motivation for these personal acts is the law of neighborly love. Christians cannot reserve their love for fellow members of the "household of faith."<sup>41</sup> Because "if you greet only your brothers, what is there extraordinary about that? . . . There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds."<sup>42</sup>

The negative experiences in life which prevent the law from being fulfilled within a person are varied. The list of needs is correspondingly long. It may include such things as worry, frustration,

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<sup>38</sup>Oscar Cullmann and others, Immortality and Resurrection (New York: Macmillan, 1965), p. 27.

<sup>39</sup>Ibid., p. 25.

<sup>40</sup>Gilkey, p. 283.

<sup>41</sup>Galatians 6:10.

<sup>42</sup>Matthew 5:47, 48.

guilt, grief, stress, and chronic depression. It may imply the healing of physical problems created by disease or drugs. It might also involve reconciliation among those whose personal relationships have been changed.

"Salvation concerns itself with those afflicted by psychological or physical sicknesses."<sup>43</sup> It involves "the healing not only of the spirit of man but also of his mind and body."<sup>44</sup> Paul's wish for his friends in Thessalonica summarizes this idea of personal salvation: "May God himself, the God of peace, make you holy in every part, and keep you sound in spirit, soul, and body. . . ." <sup>45</sup>

Salvation from death. Gilkey's third example of evil is death; it is the "final enemy."<sup>46</sup> Even here salvation plays a role. Death is not an evil symbolizing a triumph over faith, because the Christian hope transcends death.

Again the relationship between God the Creator and God the Redeemer is evident. ". . . only the source of existence, who has brought us unto being, can maintain us in everlasting being."<sup>47</sup>

Death does not destroy the vitality of faith, because salvation "includes victory over death."<sup>48</sup>

This hope certainly encompasses the feelings of rescue and healing. Attempts to bring salvation to social or personal situations often seem characterized by failure. But that is not a cause for despair, because "the consummation of God's plan of salvation lies

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<sup>43</sup>Verkuy1, p. 23.      <sup>44</sup>Bloesch, p. 46.      <sup>45</sup>I Thessalonians 5:23.

<sup>46</sup>Gilkey, p. 283.      <sup>47</sup>Ibid., p. 284.      <sup>48</sup>Verkuy1, p. 23.

beyond history."<sup>49</sup>

Gilkey's tripartite summation of the "guises of evil" leaves nothing untouched. A person's social relationships, personal nature, and death are all affected. Socially, evil creates a fear of fate when a person is imprisoned by forces of history and nature. Personally, evil is the sin of God's law of love being used to destroy and not fulfill individual needs. And finally, evil envelops a person in a sense of hopelessness about death.

But salvation rescues people from evil. It attempts to replace structures instilling fear with those inspiring love. It works toward the removal of situations which hamper individual fulfillment by bringing specific forms of grace, forgiveness, and healing. And it encourages the despairing by talking about hope even in the face of death.

This comprehensive understanding of salvation is best exemplified by the life of Jesus himself. He "reached out and stroked his listeners" in ways which answered their deepest needs for freedom. His messages had "many layers" that "touched people where they were."<sup>50</sup>

Sometimes the stroking was social. Jesus echoed the ethical exhortations of the prophets. Micah's summary of God's requirements is continued by Jesus.

Micah: "God has told you what is good; and what is it that the Lord asks of you? Only to act justly, to love loyalty, to walk wisely

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<sup>49</sup>Bloesch, p. 46.

<sup>50</sup>Dennis C. Benson, Electric Evangelism (Nashville: Abingdon Press, 1973), p. 10.

before your God.<sup>51</sup>

And Jesus: "Alas for you, lawyers and Pharisees, hypocrites! You pay tithes of mint and dill and cummin; but you have overlooked the weightier demands of the Law, justice, mercy and good faith."<sup>52</sup>

Taken seriously, these obligations prompt acts of salvation in its social dimension. Several of the parables have similar implications for the social relationships of people.

Some of the stories, for example, are taken from the economic world. Jesus tells Simon of a money-lender who forgave two debts owed him. One was for 500 pieces of money, the other 50. Jesus' point was the joy of forgiveness, but the story presupposes situations in which financial debts may rightfully be forgiven.<sup>53</sup>

Again, Jesus' stunning answer to the rich ruler exemplifies the effect his teachings can have on economic relationships. After telling the man to remember the commandments about murder, stealing, and lying, Jesus adds an imperative that many find difficult to understand.

'There is still one thing lacking: sell everything you have and distribute to the poor, and you will have riches in heaven; and come, follow me.' At these words his heart sank; for he was a very rich man. When Jesus saw it he said, 'How hard it is for the wealthy to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'<sup>54</sup>

Jesus isn't condemning wealth, but describing priorities. The kingdom of God is more important than a person's bank account. Saving the poor is a proper use of wealth. To refuse to use personal resources

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<sup>51</sup>Micah 6:8.

<sup>52</sup>Matthew 23:23.

<sup>53</sup>Luke 7:40, 41.

<sup>54</sup>Luke 18:18-27.

in the salvation of other lives is to become too large to pass through the eye into the kingdom.

Another illustration of salvation's role in the economic sphere is the story of Lazarus and the rich man. All the accouterments of wealth were possessed by the antagonist. He was "dressed in purple and the finest linen, and feasted in great magnificence every day."<sup>55</sup>

But at his gate was a poor man who could have used some of the wealth to purchase basic food necessities; he'd have "been glad to satisfy his hunger with the scraps from the rich man's table."<sup>56</sup>

Both men die. The poor man goes to Abraham with the angels. The rich man goes to hell. Abraham reminds the rich man of his social selfishness on earth.

Remember, my child, that all the good things fell to you while you were alive, and all the bad to Lazarus; now he has his consolation here and it is you who are in agony. But that is not all: there is a great chasm fixed between us; no one from our side who wants to reach you can cross it, and none may pass from your side to us.<sup>57</sup>

Jesus' concern for social injustice gave him a reputation unenviable for a rabbi of his day. "Look at him! a glutton and a drinker, a friend of tax-gatherers and sinners!"<sup>58</sup>

The story about Zacchaeus the tax collector being inspired to repay his victims with a hefty 400 percent return on their loss illustrates the effect of Jesus' saving activities. Zacchaeus also vowed to give half his possessions to charity. Jesus remarked that such generosity meant salvation. "Salvation has come to this house

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<sup>55</sup>Luke 16:19.

<sup>56</sup>Luke 16:21.

<sup>57</sup>Luke 16:25, 26.

<sup>58</sup>Matthew 11:19.

today!" Why? Because "the Son of Man has come to seek and save what is lost."<sup>59</sup>

So salvation is social, affecting structures and relationships. But it's also personal. Again the stories about Jesus illustrate the point. Sharing a cup of cool water is a significant act.

"And if anyone gives so much as a cup of cold water to one of these little ones because he is a disciple of mine, I tell you this: that man will assuredly not go unrewarded."<sup>60</sup>

Even the choice of dinner guests is affected by a person's identity as a follower of Jesus.

When you are having a party for lunch or supper, do not invite your friends, your brothers or other relations, or your rich neighbours; they will only ask you back again and so you will be repaid. But when you give a party, ask the poor, the crippled, the lame, and the blind; and so find happiness. For they have no means of repaying you; but you will be repaid on the day when good men rise from the dead.<sup>61</sup>

That such acts have eternal significance is indicated by the story of the sheep and goats. Personal acts of food-sharing and clothes-giving are accepted as though done for the king himself. Those are the acts which determine whether or not a person shall be considered a goat "who will go away to eternal punishment" or a sheep who "will enter eternal life."<sup>62</sup>

The acceptance of such commands to care for the personal needs of others has had its effect.

His teaching has resulted in increasing measures of social amelioration wherever his message has been proclaimed. The new

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<sup>59</sup>Luke 19:2-10.

<sup>60</sup>Matthew 10:42.

<sup>61</sup>Luke 14:12-14.

<sup>62</sup>Matthew 25:46.

dignity given to women, the care of neglected children, the rehabilitation of the handicapped, the re-training of the prisoner and the general concern for the health of all--these concerns among others may fairly claim to have been awakened within a Christian nexus in which social relationships had an important place from the very beginning.<sup>63</sup>

Salvation is the fulfillment of life, "life at its fullest and highest, life of body and spirit, . . . life in its social aspects . . . life consummated in another world. Salvation is life."<sup>64</sup>

### Salvation and the Mass Media

Contemporary life is filled with social and personal needs created by the presence of evil. The doctrine of salvation teaches that such needs cannot be ignored. Whatever imprisons a person is of concern to the church.

Personal and corporate acts taken to relieve the suffering of people are acts of salvation. Rescue from danger, healing of psychological ailments, reconciliation of relationships--all are saving acts.

Such acts are properly the business of the church because sharing the good news of salvation is its raison d'être. Media programming by the church must recognize the total needs of a person for salvation. Broadcasts dealing with a person's spiritual, emotional, intellectual, and social needs may be thought of as an outgrowth of the church's commitment to "save" people.

That clearly implies a balance in the church's media programming. Putting all the church's dollars into a singular announcement

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<sup>63</sup>John H. Chamberlayne, Man in Society (London: Epworth Press, 1966), p. 227.

<sup>64</sup>Rall, p. 92.

of the hope for eternal salvation belies proper stewardship.

Harvey Cox's summary of salvation illustrates the comprehensive nature of the church's responsibility in mass media.

Christianity has been entrusted with a message it believes is crucial for the health and even for the 'salvation' of man. The word 'salvation' may sound archaic, but what it means is 'making-whole' the healing and reconciling, not only of person to person, but of man to God and to the natural cosmos. It means the full liberation of humankind.<sup>65</sup>

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<sup>65</sup>Cox, p. 311.



## Chapter 4

### THE AWARE PROJECT: A CASE HISTORY OF ONE CHURCH'S USE OF RADIO

Beginning in September, 1974, a continuing series of 30 and 60 second radio spots were produced under the title: "AWARE: A Human Concern Project." Financed and produced by the Seventh-day Adventist Church, the spots were designed for secularists (to be defined in this chapter), a specific audience not ordinarily caught listening to church-sponsored radio programming. The spots included a tag mentioning the availability of printed material on the same topic. The present writer was appointed director of the project.

This chapter first considers relevant contributions of communications theory to the spot's design and content. Those contributions, along with the theological themes of creation and salvation, will then be applied to the writing of three scripts actually used in the project.

#### Identifying the Audience

Contemporary Americans often assume the Bible to be an unnecessary book. That its teachings may have something to say to the needs of modern life is inconceivable. Merrill Abbey characterizes the attitude by putting words into the mouth of a secular business executive.

What do these ancients have to say to me? They rode camels; I travel by jet. They fought with swords and spears; I have to cope with multiple-warhead nuclear missiles. They lived in a familiar world, unchanging from father to son to grandson; I'm hurtled through a world that has changed more in my lifetime than

it did from Caesar's day to the year of my birth. What could they [italics in the original] know about my world? What can they say to me? [italics in the original].<sup>1</sup>

A line from John Wesley's Journal captures the reaction of many church people to such indifference. ". . . I preached . . . in the evening at poor, dull, dead Stockport, not without hope that God would raise the dead."<sup>2</sup>

The breadth of the gap between the attitudes of a committed Christian and Abbey's business executive makes the hermeneutical task of the church difficult, though not impossible. Basic human experiences remain similar. People continue to live through joy and pain, success and failure, birth and death, guilt and release, hate and love. Societies still cope with the social questions of governance, ethics, and ethnicity. The deep desire for freedom from dictatorial control still dominates the human spirit.

These experiences are hardly bound by time and place. Only the cultural forms in which they're clothed vary.

Bridging the gap between biblical and cultural perceptions must begin with an examination of the latter. Biblical themes are comprehensible only within a person's own milieu. To accurately present it's message, the church must first understand the culture it seeks to influence.

The AWARE project grew out of a recognition that much of Ameri-

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<sup>1</sup>Merrill R. Abbey, Communication in Pulpit and Parish (Philadelphia: Westminster Press, 1973), p. 98.

<sup>2</sup>John Wesley, The Journal of John Wesley (New York: Capricorn Books, 1963), p. 385, cited by James E. Sellers, The Outsider and the Word of God (New York: Abingdon Press, 1961), p. 114.

can society is "secular." Four perspectives characterize AWARE's working definition of secularism.<sup>3</sup>

Reality. The first deals with the nature of reality. That which is real is physically tangible. Reality is restricted to those things which can be seen, heard, felt, weighed, or measured. If it can be physically understood, it's real. General acceptance of an item's existence depends on the acknowledgement and verification of trained observers and their scientific instruments. Reality is understood in the language of biology, physics, and chemistry. Everything is reducible to things like cells, magnetism and zink.

Similarly, "real" social problems are those which make a measurable difference in society. Energy consumption, population control, nuclear disarmament--these are the real problems which require the real solutions of politicians, sociologists, and psychologists.

Personal problems are best defined and solved by the social sciences. Loss of ones job is a "real" disaster. Loss of faith "is at worst a strange discomfort that will soon go away."<sup>4</sup>

This understanding of reality is a dualism of a different sort. Platonic dualism exalted the soul and denigrated the body. Secularism exalts the material and for the most part ignores the soul. The Greeks "deified the 'soul'"; but secularists "deny the concept of 'spirit' has any meaning at all."<sup>5</sup>

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<sup>3</sup>This framework is taken from Fritz Guy, "How Secular Should Adventist Theology Be?" Ministry, XLVII (October 1974), 8, 9.

<sup>4</sup>Ibid., p. 9.

<sup>5</sup>D. R. G. Owen, Body and Soul (Philadelphia: Westminster Press,

Knowledge. The second tenet of secularism follows from the first. Knowledge is confined to the world of empirical facts discovered through methodologically sound research. The person with the most knowledge in an area becomes an expert, and experts provide the most reliable answers to questions.

Knowledge isn't static. New facts replace old facts. Experts are obligated to add to their knowledge by reading research reports.

Obviously, observations of ancient religious prophets hardly qualify as useful knowledge. Their teachings may make interesting history, but they certainly can't make knowledgeable contributions to an ability to understand life in the twentieth century. Coping with contemporary problems requires knowledge of a different kind.

Humanity. The secularist view of human potential is highly optimistic. If human beings can go to the moon, they can solve any problem. All that's necessary is the proper financing and staffing. Given enough resources and expertise, any significant problem can be solved.

Admittedly, technology has solved a staggering array of problems. Rooms can be filled with electric sunshine at night and kept at a constant temperature. Normal conversations can occur with the participants thousands of miles apart. Events on the other side of the world can be seen as they happen. The only restrictions on rapid world travel are economic and political, not technological.

The ordinary American can control everything from the size of

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1956), p. 163.

his family to the dripping of his nose. No problem is without a solution. Some just take longer to solve than others.

Even death can be mechanically postponed. It's finality hasn't been eliminated (yet), but one can certainly take precautions to ease its impact. Preparation for the end of life doesn't involve eternal considerations; the primary concerns are the status of ones medical and life insurance policies and the proper filing of a will.

Values. Secular values result from a predominant concern with the present and the immediate future.

Decisions about proper and improper behavior have no reference to timeless guidelines. Actions are based on immediate needs demanding satisfaction. Ethical exhortations from religious sources are at best curious diversions. They are not determinates for twentieth century behavior.

What matters most is the present. A person chooses an end, then works toward it without regard to religious views of the means. What I want is what I'll have. To be guided ethically by altruism or communalism would be foolish, unless it leads to a better personal end.

No commitment is permanent. No value is so "right" that death should be risked to preserve it. Technology constantly changes the context in which human decisions are made. Nothing beyond the present can have informed impact. Everything is up for grabs. All values are negotiable.

This profile of the secularist guided the design of the AWARE project. He or she was a person whose conception of reality was limited to the physically observable; whose knowledge was confined to

the empirically demonstrable; whose belief in human capacity was highly optimistic; and whose values were determined by the immediate ends desired.

Some were thought to be consciously secularist. They had thought through their world view carefully, concluding that life has no ultimate reference point. The result was some version of either atheism or agnosticism.

Others were unintentionally secularist. They hadn't thought through their commitments in life. Some may even have claimed to believe in God and accept religion as a good thing. But as far as their lives were concerned, there may as well have been no God. Practically, he didn't exist. No transcendent reference points affected his or her attitude toward life's daily joys and perplexities. That doesn't imply secularists were thought to have no compassion for others. It simply wasn't grounded in anything transcendent.

Collectively, these people would have voted with the majority in the 1974 poll which revealed the relative influence of organized religion in American society. A list of 18 organizations or institutions were listed. Respondents were asked to rate an institution in the order of the "amount of influence . . . it has on decisions or actions affecting the nation as a whole." The results demonstrate the secular perception of the role of religion in life. Table 1 shows it to be last on the list.

American journalist Walter Lippmann's observation about eternal life describes what's happened in secular life. "My grandfather believed in it and was happy. My father hoped for it, but had his doubts about it. I am afraid of it. My children do not bother their

Table 1  
Rating America's Most Influential Institutions

	Average Rating
1. Television . . . . .	7.2
2. White House . . . . .	6.9
2. Supreme Court . . . . .	6.9
4. Newspapers . . . . .	6.4
5. Labor unions . . . . .	6.3
5. Industry . . . . .	6.3
5. U.S. Senate . . . . .	6.3
8. Government "bureaucracy" . . . . .	6.0
8. U.S. House of Representatives . . . . .	6.0
10. Financial institutions . . . . .	5.6
11. Magazines . . . . .	5.3
12. Educational institutions . . . . .	5.1
13. Radio . . . . .	5.0
14. Democratic Party . . . . .	4.8
15. Advertising agencies . . . . .	4.6
16. Cabinet . . . . .	4.5
17. Republican Party . . . . .	4.2
18. Organized religion . . . . .	3.9

<sup>6</sup>"Who Runs America?" U.S. News & World Report, LXXVI  
(April 22, 1974), 34.

heads about it.<sup>7</sup>

Lippmann's children are unintentional secularists.

Both conscious and unintentional secularists were the people for whom the AWARE project was created.

Demographically, several additional factors were identified. AWARE was interested in both men and women in the general age bracket of twenty-two to forty-five. The ideal listener had attended college and could boast of an income in the mid to upper ranges.

### Designing the Project

After identifying the profile of the intended audience, the next step was to design a media project.

The process moved through several stages, and was guided by insights from the field of communications theory.

Listener-oriented communication. Basic to all successful communication is the recognition that primary attention must be given to the listener.

Communicating fully with another entails a distinct shift in one's psychological orientation. In essence the required change is away from the comfort and safety of self-preoccupation and toward a more inclusive frame of reference that embraces the experiential field of another person.<sup>8</sup>

People who talk simply because they think they have something to say are less effective communicators than those who first orient themselves to the world of their audience. This is particularly criti-

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<sup>7</sup>Cited by J. Verkuy1, The Message of Liberation in Our Age (Grand Rapids: Eerdmans, 1970), p. 33.

<sup>8</sup>C. David Mortensen, Basic Readings in Communication Theory (New York: Harper & Row, 1973), pp. 141, 142.



cal for attempts at persuasive communication. Knowledge of the listener is what shapes the sound and content of an effective mass media message.

This concern with the listener as a prerequisite for successful communication is not a new discovery.

The early church . . . took seriously the life situation of a man confronting Christ. Greek and Hebrew Christians seem to have needed different apostles and different idioms in order to receive the basic message.<sup>9</sup>

Paul's remarks to the Corinthians about his own style of communication indicates his use of what we might now call "listener-oriented communication."

To the Jews I became like a Jew, to win Jews; as they are subject to the Law of Moses, I put myself under that law to win them, although I am not myself subject to it. To win Gentiles, who are outside the Law, I made myself like one of them, although I am not in truth outside God's law, being under the law of Christ. To the weak I became weak, to win the weak. Indeed, I have become everything in turn to men of every sort, so that in one way or another I may save some.<sup>10</sup>

At Mars Hill, "Paul proved that he could adapt himself to the intellectuals of his day."<sup>11</sup> In other settings, Paul behaved differently. "Before Festus and Felix Agrippa he showed how to use common ground in order to reach out to these somewhat cynical government officers."<sup>12</sup>

Paul's successors in early church leadership did the same thing. Christian apologists spoke the language of their hearers. "They had to

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<sup>9</sup>Dennis C. Benson, Electric Evangelism (Nashville: Abingdon Press, 1973), p. 35.

<sup>10</sup>I Corinthians 9:20-23.

<sup>11</sup>Walter R. L. Scragg, "Reaching the Spiritually Illiterate," Ministry, XLIX (April 1976), 37.

<sup>12</sup>Ibid.

speak Greek, both literally and metaphorically."<sup>13</sup> They had to learn the thought categories of their contemporaries. Their task was to "translate the great Biblical concepts into Greek terms."<sup>14</sup>

Second-century apology deliberately put its message into a form other than the sermon. "It was not, like the sermon, couched in the idiom of the already convinced."<sup>15</sup>

Justin Martyr's Apology illustrates the point. He used Greek patterns to convey his message, often citing areas of agreement between Greeks and Christians.

He (Christ) is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates. . . . [Apology I, 46.]

I confess that I both boast and with all my strength strive to be found a Christian; not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar, as neither are those of the others, Stoics, and poets, and historians. For each man spoke well in proportion to the share he had of the spermatic word. . . . For all the writers were able to see realities darkly through the sowing of the implanted word that was in them.<sup>16</sup>

But Justin doesn't stop when the similarities end. He goes on to show points of conflict. It was not enough for him to ecumenically note areas of common agreement. The Christian faith adds another dimension to life.

For the seen and imitation imparted according to capacity is one thing, and quite another is the thing itself, of which there is the participation and imitation according to the grace which is from Him. [Apology II, 13.]<sup>17</sup>

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<sup>13</sup>Owen, p. 51.    <sup>14</sup>Ibid.    <sup>15</sup>Sellers, p. 62.

<sup>16</sup>Justin Martyr, "Apology," II, 13, in The Ante-Nicene Fathers (Grand Rapids: Eerdmans, 1953), I, 178, 192, cited by Sellers, p. 64.

<sup>17</sup>Ibid., Ante-Nicene Fathers, p. 192; Sellers, p. 65.

The style of Paul and Justin yields two conclusions about listener-oriented communication. First, effectiveness depends on the ability of the communicator to make partners out of people; that is, to be able to put the Christian message into thought patterns understandable to the people with whom communication is sought.

Second, they weren't afraid to assert points of conflict in matters of faith and practice.

Both these principles affected the design of the AWARE project; samples of radio scripts will later illustrate the point.

Choice of medium. The audience has been identified. A commitment to listener-oriented communication has been made. The next question has to do with the choice of medium.

Wilbur Schramm at Stanford University outlines several factors in the media selection process. Two of them are particularly applicable to the AWARE project.<sup>18</sup>

1. How readily available is the communication? The medium of communication must be chosen on the basis of its availability to the listener. Television usage in countries where individual homes rarely have sets would be obvious folly. But even in the United States, where virtually every form of media exists, communicators need to know which medium will best reach a particular audience.

Which medium would best reach the secular audience the AWARE project was committed to serving?

A number of facts justified the selection of radio as a medium.

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<sup>18</sup>Wilbur Schramm, Men, Messages, and Media (New York: Harper & Row, 1973), pp. 110-112.

Recall that the target audience's demographic profile called for young, college-educated adults whose earnings were in the mid to upper brackets.

The figures for radio's weekly cumulative audience among specific groups shows the role radio plays in their lives. In a typical week, 99.2 percent of men aged 18 to 34 listen to radio; 97.5 percent of all women between 18 and 34 years of age listen; 97.6 percent of those with incomes above \$15,000 listen; and 97.7 percent of the college-educated listen.<sup>19</sup>

More specific data than that is available. For example, almost 23 percent of the adult men in this country are employed in either professional or managerial white collar occupations. More than 80 percent of them earn over \$10,000 annually; about half earn more than \$15,000 a year. More than 40 percent hold one or more college degrees.<sup>20</sup> This group (part of AWARE'S target profile) listens to radio. About 90 percent of such men listen to radio during a normal weekday, and 45 percent spend at least an hour and 45 minutes a day with their radios.<sup>21</sup>

Radio appears to be a medium readily available to those in the targeted demographic profile.

2. What is the individual looking for? People come to a certain medium with specific expectations. Schramm sees this as predictable behavior. "A fisherman is set to look for fish rather than wild-

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<sup>19</sup>Radio Facts (New York: Radio Advertising Bureau Research Department, 1976), p. 9.

<sup>20</sup>Ibid., p. 28.

<sup>21</sup>Ibid.

flowers beside the stream. A student goes to class prepared to look for cues different from those he seeks in the cafeteria."<sup>22</sup> When people turn on the radio, they have certain expectations. They select stations based on past experience.

Radio programming is now carefully formatted to communicate to a particular audience. . . . In major media markets you find soul (or ethnic), country and western, middle of the road (MOR), underground, and classical formats.<sup>23</sup>

There is programming designed for nearly every specific audience that can be categorized.

For purposes of the AWARE project, the task was to determine the listening habits of the target audience already defined. Several factors affirmed that radio might be a better choice than other media. Table 2 shows that people in the target audience look for news and information from radio more than from its competitors; Table 3 indicates the continuation of that characteristic during the day.

Further, 8 out of 10 adults feel radio's role in providing information about their local areas is "very important." The same percentage think radio plays a "very important" role in helping them keep up with international issues.<sup>24</sup>

The conclusion for the AWARE project was that the target audience expected radio programming to deal with news and information issues. Radio was therefore a forum offering significant potential for a discussion of issues of concern to secularists.

Setting an objective. What can the church realistically hope to accomplish by using radio to communicate listener-oriented infor-

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<sup>22</sup>Schramm, p. 111.    <sup>23</sup>Benson, pp. 32, 33.    <sup>24</sup>Radio Facts, p. 7.

Table 2

## Radio Delivers the News First in the Morning

	All Adults 18+	Business Executives	College Educated	Household Income \$15,000+
Radio	52%	49%	52%	56%
TV	20%	8%	16%	16%
Newspapers	21%	42%	28%	25%
All Others	7%	1%	4%	3%

Table 3

Radio is Primary News Source During Daytime  
Where Adults 18+ Get the News in the  
Morning and Afternoon Hours:

	All Adults	Household Income \$15,000+
Radio . . . . .	46%	52%
TV . . . . .	39%	33%
Newspapers . . . . .	34%	39%
Other People . . . . .	8%	10%
Magazines . . . . .	2%	3%

<sup>25</sup>Radio Facts, p. 6

mation to secularists?

James Sellers' summary of the second-century apologists's objective is instructive.

The apologist does not spend his time in the professional pursuit of making others Christians. At bottom, he is describing his own personal encounter with Christianity for the aid and comfort of the recipient--who needs exactly this introduction to faith in order to decide for himself.<sup>26</sup>

Sellers cites Kierkegaard's belief that while the church can't withdraw from mass communications (print for Kierkegaard), neither should it expect more than the media can deliver. "He was also confident that the process of coming into the Christian circle only begins at the point where mass communication stops."<sup>27</sup>

It is unrealistic to expect secularists to flock to the church because they've heard programming produced by Christians.

Such programming shouldn't plan to win "converts" to the faith. But it can package biblical truths in ways meaningful to secular life.

David Augsburg, former writer and producer for the Mennonite churches, identifies realistic objectives for programming to what he calls "audiences with a largely secular thought form."

Each program is planned to reach two behavioral objectives. The first, an unawareness to awareness objective; the second an objective on comprehension of a behavioral option in a conflict situation.<sup>28</sup>

This more modest objective is realistic. It simply sets out to suggest an option that may not have been given serious consideration before. To nudge people toward a recognition of Christian contri-

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<sup>26</sup>Sellers, p. 105.

<sup>27</sup>Ibid., p. 108.

<sup>28</sup>Letter from David Augsburg, Mennonite Writer, Producer, November 7, 1973.

butions (without necessarily labeling them such) to the discussion of selected issues became the objective of the AWARE project.

Points of contact. After the audience, medium, and objectives were chosen, it was time to look for specific points of contact.

Kierkegaard:

One does not begin thus: I am a Christian; you are not a Christian. Nor does one begin thus: It is Christianity I am proclaiming; and you are living in purely aesthetic categories. No, one begins thus: Let us talk about aesthetics.<sup>29</sup>

What are the common-ground issues for Christians and secularists? Langdon Gilkey and Schubert Ogden both suggest that the Christian should begin by "calling attention to significant human experiences."<sup>30</sup> Beginning with experiences and issues of interest only to the church is to talk primarily to the church. The only audience who will hear will already sympathize.

An example of a "contact" topic chosen for the AWARE project is the concern over the impact of science on the quality of human life. The definition of secularists outlined earlier makes it clear that this topic will be of secular interest.

Theodore Clevenger has suggested several questions which help a communicator program intelligently to an audience's specific interests. Three of his questions are here asked of the secularist viewpoint to illustrate the planning required by the AWARE project.<sup>31</sup>

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<sup>29</sup>Søren Kierkegaard, The Point of View (London: Oxford University Press, 1939), p. 41, cited by Sellers, p. 98.

<sup>30</sup>Richard Rice, "Does God-Talk Make Sense Today? Facing the Secular Challenge," Spectrum, VII (April 1976), 43.

<sup>31</sup>Theodore Clevenger, Audience Analysis (Indianapolis: Bobbs



1. Does the audience know a problem exists? In terms of the astonishing expansion of scientific capability, the secularist answers affirmatively. A brief catalogue of problems with technological overtones leads to a recognition of their importance to secularists. How should natural resources be shared? How much genetic research should be encouraged? How much money should be spent for space exploration? What about abortion and artificial life extension? Or organ transplants?

One doesn't have to be a Christian to see the necessity of dealing with those questions! Secularists are by definition interested in them because their conception of reality and knowledge is defined by the scientific enterprise.<sup>32</sup>

2. What criteria will the audience apply in trying to solve the problem? Clevenger cites the political differences of liberals and conservatives to illustrate the importance of different criteria.

Both groups recognize the same problems. But liberals are committed to broad programs initiated by the highest levels of government to solve social problems, and conservatives tend to favor smaller solutions sponsored by local interests in the private and public sectors. The different solutions result from the conflicting criteria brought to the same problem.

A similar conflict may be evident in the Christian-secularist discussion of the impact of science on life. The Christian brings criteria rooted in the biblical traditions of respect for life and of

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Merrill, 1966), pp. 101-107.

<sup>32</sup>See pp. 44-46 of this paper.

God's creation. That's a higher priority than a commitment to increasing the scientific store of knowledge for its own sake. Secularists will tend to look for solutions in their own backyard. Instead of conserving resources, the secularist may ignore the continuing rape of the earth because science is seeking new resources. The perception of the problem is the same (a shortage of resources). But different criteria lead to different strategies suggested by Christians (conserve and protect God's creation) and secularists (sponsor new research into resource procurement).

3. Clevenger's final question: Has the audience committed itself on the question? If the answer is affirmative, the church may decide to try to change opinions. If the attitude is neutral, the communicator needs to know whether the

. . . neutrality is based on a lack of awareness of the problem, or a feeling that both proposed solutions are so desirable as to make it hard to choose between them, or a conclusion that both proposals are so undesirable that one is loath to accept either.<sup>33</sup>

Accordingly, it must be admitted that the secular audience is already committed to finding solutions inside its own house. This increases the complexity of the task, because it means the church's secular audience isn't expecting religion to make contributions to the discussion of scientific issues.

Use of thought categories and symbols. Thus far, the audience has been identified, the medium chosen, the objective set, and points of contact sought. Now the question of form must be considered. What

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<sup>33</sup>Abbey, p. 58.

should the programming sound like? What words, thought patterns, and sound symbols should be used?

Listener-oriented communication immediately eliminates symbols which are explicitly biblical. The objective is rather to "extract the meaning from the conventional biblical categories and figures and to re-express this meaning in . . . terminology drawn from the experience of the audience."<sup>34</sup>

This is not the same as Bultmann's demythologization principle. He wants to eliminate the biblical categories because they're too strange and incredible for twentieth century ears. The reason for using secular thought categories in this instance is different. Biblical language is too familiar to secularists; it's easily identified with some vague notion of nominal Christianity. Any observations would therefore be assigned to a category already defined as meaningless.

Paul Tillich's description of Picasso's Guernica shows how secular categories can carry biblical truth. Tillich (who hung a print of the work over his mantel)<sup>35</sup> sees the famous work of art as a fundamentally religious statement.

All art which reflects, however partially and distortedly, . . . ultimate concern is at least implicitly religious, even if it makes no use whatever of a recognizable religious subject matter or traditional religious symbols. Picasso's Guernica is profoundly religious in that the implicit sense because it expresses so honestly and powerfully modern man's anguished search for ultimate meaning and his passionate revolt against cruelty

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<sup>34</sup>Sellers, p. 182.

<sup>35</sup>Harvey Cox, The Seduction of the Spirit (New York: Simon and Schuster, 1973), p. 265.

and hatred.<sup>36</sup>

The same message could be carried in biblical symbols. But its chances of being heard and understood by those outside the biblical tradition is significantly less because of unfamiliarity with the church's categories and symbols.

The application to the church's use of radio to talk to secularists is obvious. The sounds and language must not appear to come from the religious scene. Putting the message in the form of a sermon would deaden the impact of the message. The style would intrude on the message and nearly obliterate it.

This style of communication must affect only the form, not the content of the Christian message. Adaptation does not mean distortion. The cultural setting affects the way in which the church proclaims its message, but it doesn't change the message itself.

To illustrate, salvation as healing is a constant. But its application will vary. It will mean one thing to blacks in South Africa, another to a suburban American housewife, and something else to a disenchanted palm-reader. The form of salvation varies according to cultural and personal needs, but its impact transcends culture.

Resonance theory and cognitive dissonance. Two additional insights were applied to the design of the AWARE project. The first was based on Tony Schwartz's "resonance" theory of communication.<sup>37</sup>

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<sup>36</sup>Theodore M. Green and Paul Tillich, "Authentic Religious Art," Arts Digest, XXVIII (August 1954), 13, cited by Sellers, p. 178.

<sup>37</sup>See Tony Schwartz, The Responsive Chord (Garden City: Doubleday, 1972), pp. 1-25.

Traditional theory has divided the communications process into three parts: a sender, a message, and a receiver. The first example of this approach is the Shannon and Weaver model published in 1949.<sup>38</sup>

According to Shannon and Weaver, communication begins with a source who wishes to communicate. The source transmits the message through an appropriate channel; books, billboards, and electronic software are channels. The message is then received and interpreted by the receiver of the message.

This model suggests that the message can stand on its own as a separate entity. The book contains its full message as it sits on the shelf. The program contains all the information the sender wants it to contain. But the passage of time, censorship, and style variances may distort the sender's original meaning.

Tony Schwartz has suggested an alternative to this three-step understanding of communication. He eliminates the separate message, leaving only a sender and a receiver. Any message is simply evoked from within the listener by the sender.

In electronically mediated human communication, the function of a communicator is to achieve a state of resonance with the person receiving the visual and auditory stimuli. . . . The critical task is to design our package of stimuli so that it resonates with information already stored within an individual. . . . That which we put into the communication has no meaning in itself. The meaning of our communication is what a listener or viewer gets out [italics in the original] of his experience with the communicator's stimuli.<sup>39</sup>

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<sup>38</sup>An excellent summary is available in C. David Mortensen, Communication: The Study of Human Interaction (New York: McGraw-Hill, 1972), pp. 36-40.

<sup>39</sup>Schwartz, pp. 24, 25.

The key word is resonance. A communicator simply resonates with a receiver by referring to information already a part of the receiver's experience.

Schwartz cites a commercial he produced for the American Cancer Society in the sixties to illustrate his theory. He claims the Society reports it to be the most successful spot they've run.

. . . I did not ask, 'What can I say to convince people to stop smoking?' Rather, I attempted to evoke feelings based on a listener-viewer's experience that might lead to the desired change in behavior, given the likely context in which my stimuli would be seen and heard. The spot I designed shows two children dressing up in their parents' clothes. At the end, a voice-over announcer says very calmly, 'Children love to imitate their parents . . . Children learn by imitating their parents. Do you smoke cigarettes?'<sup>40</sup>

Notice that the spot doesn't carry the intended message in so many words. It doesn't say that smoking is dangerous or bad for the health. It assumes the listener already knows that. It doesn't even ask people to stop. The spot instead shows children imitating their parents. The listeners must associate that sequence with their previous knowledge of the effects of smoking. The association becomes the message. Outside the listener's store of experiences, the message doesn't exist.

Another insight affecting the AWARE project's design was Festinger's theory of cognitive dissonance.<sup>41</sup>

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<sup>40</sup>Ibid., p. 55.

<sup>41</sup>Applications of the theory to the decision-making process are in Leon Festinger, Conflict, Decision, and Dissonance (Stanford: Stanford University Press, 1964). The original essay is in Leon Festinger, A Theory of Cognitive Dissonance (Stanford: Stanford University Press, 1957).

Festinger understands knowledge to be a collection of cognitive units. These units of information include what is known about "objects, facts, circumstances, behaviors . . . beliefs, opinions, and attitudes."<sup>42</sup>

Any two units will be either relevant or irrelevant to each other. The knowledge that it snowed yesterday is irrelevant to the knowledge that a particular filing cabinet is blue. But yesterday's snow may be relevant to the fact that today's mail is two hours late.

Festinger continues by analyzing relevant pieces of information. Some have dissonant relationships, some consonant. In Festinger's words, "two elements are in a dissonant relation if, considering these two alone, the obverse of one element would follow from the other."<sup>43</sup> For example, someone doesn't usually dive into a swimming pool without knowing how to swim. Not jumping follows from not being able to swim.

A consonant relationship between information unit implies "that one cognitive element does follow from another."<sup>44</sup>

Festinger further suggests that "cognitive inconsistency gives rise to pressure to reduce the dissonance."<sup>45</sup> It is the normal tendency to replace dissonance with consonance. This can happen by changing a behavioral cognitive unit, changing an environmental element, or adding new elements.

The changing of a behavioral cognitive element is illustrated by the smoker who stops smoking when he learns that smoking is

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<sup>42</sup>Chester A. Insko, Theories of Attitude Change (Englewood Cliffs: Prentice-Hall, 1967), p. 198.

<sup>43</sup>Festinger, A Theory of Cognitive Dissonance, p. 13.

<sup>44</sup>Insko, p. 199.

<sup>45</sup>Ibid.

detrimental to health. Changing an environmental cognitive element is illustrated by the person who . . . distorts the perceived political orientation of a candidate in order to justify the fact that he has voted for him. Adding new cognitive elements is illustrated by the smoker who reads material critical of the research linking smoking to lung cancer. . . .<sup>46</sup>

An application of Festinger's theory to spot writing suggests a value in creating dissonance between a listener's present knowledge and an additional cognitive element provided within the spot.

### Writing the Scripts

The first two scripts cited here were included in the fifth release of AWARE spots and aired in the United States and Canada during the summer of 1976. They both deal with the impact of science on the quality of human life. The first was entitled, "Mechanical Values."

FIRST VOICE:	(IN THE STYLE OF NEWS REPORT) And now a look into the future with the SCIENCE MACHINE.
MACHINE VOICE:	(IN FLAT, DRAB MONOTONE, WITH FUTURISTIC MUSIC IN BACKGROUND) Someday we'll be living on other planets.
FIRST VOICE:	How's that?
MACHINE VOICE:	Through the development of portable life support systems and disease reduction techniques.
FIRST VOICE:	And if that happens, how will we have children?
MACHINE VOICE:	Through fertilization procedures involving artificial wombs.
FIRST VOICE:	Will it be possible to live indefinitely?
MACHINE VOICE:	The chances are good, through utilization of instruments for mechanical respiration, cardiac stimulation, and cerebral excitation.
FIRST VOICE:	But how will living indefinitely affect our value system?
MACHINE VOICE:	Values? I've never heard of values.
ANNOUNCER:	Concerned about the future of science? Write for the free paperback, All These Puzzles. Write All These Puzzles, Box 55, Los Angeles, 90053. <sup>47</sup>

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<sup>46</sup>Ibid.

<sup>47</sup>The material mentioned here is quoted in full in Appendix A.



AWARE: A Campaign for Human Concern. The Seventh-day Adventist Church.

The second script was called "Scientific Motherhood."

MOTHER'S VOICE: (EXASPERATED) This day is driving me crazy.  
 MALE VOICE: What happened?  
 MOTHER'S VOICE: First it was Susie, my teenager.  
 TEENAGE GIRL: (WITH ECHO, BABY SQUALLING UNDERNEATH) If you don't like my ugly clothes, then you put them away yourself.  
 MOTHER'S VOICE: Then at dinner, it was Jimmy's turn.  
 BOY: (ECHO, WITH DINNER TABLE NOISES) Mom, this stuff is worse than dog food.  
 FEMALE VOICE: You're a scientist. Can't you help parents raise kids?  
 MALE VOICE: I don't know. Some people believe only trained scientists should raise children.  
 FEMALE VOICE: I don't like that idea.  
 MALE VOICE: Why not? You said they drive you crazy.  
 FEMALE VOICE: (ATTITUDE SOFTENING) Well, they do, sometimes. But there's more to motherhood than that.  
 MALE VOICE: Oh?  
 TEENAGE GIRL: (WARMLY) You're O.K. Mom. I think I'll keep you.  
 BOY: I love you Mommy.  
 FEMALE VOICE: Now can you improve on that?  
 ANNOUNCER: Concerned about science? Write for the free paperback All These Puzzles. Write All These Puzzles, Box 55, Los Angeles, 90053.  
 AWARE: A Campaign for Human Concern. The Seventh-day Adventist Church.

A third sample script is about loneliness, and was released in the fall of 1976. It was 30 seconds long.

ANNOUNCER: AWARE . . . 30 seconds on loneliness.  
 SOUNDS: CROWD SOUNDS, HAPPY  
 ANNOUNCER: (OVER ABOVE SOUNDS) Ever feel absolutely alone in the midst of a huge crowd? Many forms of loneliness can be cured . . . with new friendships, a sense of belonging, or some sharing of yourself.  
 ANNOUNCER: For a free report on loneliness, write AWARE, Box 55, Los Angeles, 90053.<sup>48</sup>  
 AWARE: A Human Concern Project. The Seventh-day Adventist Church.

That these three scripts are based on the major themes of this

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<sup>48</sup>The report advertised appears in Appendix B.

paper must now be shown.

Creation. The doctrine of creation teaches that all of God's creation is good; both matter and spirit must be cared for. Each person is created holistically, with no one aspect (soul) more important than the others.

None of these three scripts attempts to win a person's "soul" to the church. The assumption is that loneliness is just as much a reflection of need as is the desire to understand baptism or church membership. No one portion of human life should dominate the church's use of the media. Other scripts in the series deal with boredom, tension, obesity, alcoholism, and headaches. All needs are important because all of the person is blessed by God as good.

Underlying both the scripts dealing with the impact of science is the belief that God's creatures are to be protected. People weren't created to be used as toys. Experimentation on humans must not minimize the right to determine individual destiny; that's as true in child-rearing situations as it is in mechanical life extension. The body cannot be denigrated because it's a part of the total person.

Salvation. The task of the church is to bring healing and rescue to those who need it. The needs may be personal or social.

Personal salvation is the motivation for the script on loneliness. To bring healing to loneliness is to bring a form of salvation. The problem cannot be solved in 30 seconds, but a short spot may encourage someone to take some steps to solve the problem. That's the reason for the reference to the availability of additional material.

The first two of the three sample scripts deal with social salvation. Both assume that present research into artificial life extension and behavior modification will continue. Both suggest that extreme positions in those areas may lead to oppression and a lack of freedom. The suggestion is that values (in the first script) and family love (in the second) ought to be included in the discussion of future forms of individual and family life. Should the present research trends continue unchecked, the needs for salvation would be significant indeed. The loss of individual freedom implied by extreme positions taken in both fields is staggering.

Secularism. The secular understanding of reality and knowledge is defined by the limits of the scientific enterprise. To script a spot on artificial life extension and behavior modification is to deal with the fundamental tenets of secularism.

The script on loneliness was included because "one of secularized man's most gripping needs is to be released from loneliness."<sup>49</sup>

Objective. The first two scripts attempted to make listeners conscious of some of the value implications of current research; that is, to move them from a position of unawareness to awareness. They were designed to nudge interests in that direction.

The third script's objective was to suggest that loneliness may not be a hopeless position. Some things can be done to minimize it.

Style. Overtly religious language is left out of the scripts.

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<sup>49</sup>Verkuy, p. 100.

Schwartz's resonance theory of communication affected particularly the first two scripts. The intended message is never clearly stated. Nowhere does the script say, "Artificial life extension should be questioned!" Or, "Beware of behavior modification!" In fact, neither issue was even overtly identified. The script assumed a basic knowledge of those areas of research, and simply attempted to relate that knowledge to other considerations, as in the line given the machine's voice in the first script, "Values? I've never heard of values."

Festinger's theory of cognitive dissonance played a role as well. Dissonance may have been created in some listeners by juxtaposing two separate pieces of information. From the script, "Mechanical Motherhood," the units can be put into the form of two sentences. Unit one: I am aware of research into behavior modification, and believe it to be valuable as a psychological technique. Unit two: I am aware of my high commitment to the right of individuals to determine their own fate as exemplified by the mother's recognition of the role of family love. If dissonance occurred, it happened with the recognition that the right to determine individual destiny conflicts with unrestricted use of behavior modification. Simply creating that awareness was the objective of the spot.

### Results of the Project

Coverage. Six discs of spots have been released since the project began in September, 1974. The first five discs were mass mailed to all the AM and unduplicated FM stations in the United States and Canada (about 5,250). The sixth went to all AM and duplicated FM

licenses (about 8,400). Stations were asked to return a post card indicating whether or not they would air selections of the spots. As of this writing, 3,696 responses either substantiating or promising air play have been received. An analysis of the list indicates 84 percent of the stations are MOR stations (a radio term meaning "middle-of-the road"), which have demographics similar to the target audience of the AWARE spots.

Response. Responses from listeners have averaged just under 1,000 a month. Letterheads on which the requests are written frequently come from people in business, education, and the professions, indicating only indirectly that respondents are in the demographic profile.

Prior to the release of the spots, a pretest was conducted in St. Louis and Los Angeles to determine the audience of the spots. Telephone inquiries of the respondents provided encouraging data, enabling the launching of the project nationally.<sup>50</sup>

Criticisms. One weakness in the series may be reflected by the list of topics chosen for scripting and production. If salvation deals with all a person's life, shouldn't it be possible to create spots for a secular audience that deal with issues more typically considered within the church? No spots have been produced on such things as grace, the nature of the church, or the existence of God. Without ignoring the principles cited earlier,<sup>51</sup> more consideration to that

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<sup>50</sup>The results of the pretest are outlined in Appendix C.

<sup>51</sup>See pp. 57-61.

possibility needs to be given.

More attention might profitably be given to research of the respondent data to determine if the spots are continuing to reach people profiled as the project's target audience. The pretest was conducted more than two years ago. Perhaps enough societal changes have occurred to warrant additional testing.

## CONCLUSION

The mass media are an integral part of contemporary secular life. When the church makes use of the media, it must begin with a consciousness of its own theology.

The doctrine of creation defines the human person in a holistic way. All of a person's aspects are pronounced good by the creation story. The church can reflect this in the way it chooses to deal with matters of both the body and the spirit.

The doctrine of salvation implies that healing and rescue must be brought to bear on all personal and social needs. It's incomplete to understand salvation as something affecting only one's "soul."

The resonance principle of communications (Schwartz) and cognitive dissonance (Festinger) imply that an effective communications style will carry a message by simply evoking information already stored within a person, doing so in ways which create a conflict with a person's previous ideological or behavioral commitments.

The AWARE project is a radio attempt rooted in such an understanding of theology and communication. It is designed for "secularists," whose conception of reality is limited to the physically observable; whose knowledge is confined to the empirically demonstrable; whose belief in human potential is highly optimistic; and whose values are determined by the immediate ends desired.

Will the process yield any results? George Ernest Wright's answer is as good as any:

Is there any hope that the efforts of the elect can in any measure be successful in the world? The Bible gives no certain answer to this question. While numerous temporary successes can be indicated, the biblical community of faith is less interested in its own success than it is in God's.<sup>1</sup>

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<sup>1</sup>G. Ernest Wright, The Biblical Doctrine of Man in Society (London: SCM Press, 1954), pp. 168-169.



## APPENDIX

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## APPENDIX A

SUPPLEMENTARY MATERIAL SENT TO LISTENERS RESPONDING TO SPOTS  
ON HUMAN IMPACT OF SCIENCE: "WHAT ABOUT SCIENCE?"

The numbers are staggering.

In an average lifetime, one American uses 26 million gallons of water, 10 thousand pounds of meat, and 28 thousand pounds of milk. Individually, we put a burden on our environment that is 50 times greater than the impact of a person in India. Americans form only 6 percent of the world's population, yet consume 40 percent of the earth's production of natural resources.

What has made it possible for our natural resources to be used in such large quantities?

Science.

It no longer seems so unrealistic to believe that geneticists will soon eliminate certain forms of mental retardation, guarantee the sex of a baby, and control criminal behavior by specifying chromosome arrangement. Many believe they may even be able to create another person who is your identical twin.

Who is working on these astonishing possibilities?

Scientists.

If you're interested in space exploration, you know that someday you might be able to take a Grand Tour of our solar system. A space craft which will fly past Jupiter, Saturn, Uranus, and Neptune is no longer just a dream of science fiction writers.

What will make all this possible?

Right. Advances in scientific research.

Then there are the computers. In some places today, you may dial direct from your telephone to a computer terminal. At your request, the computer will pay your bills and figure your taxes. It will even remind you of birthdays and anniversaries!

Computers are actually taking jobs away from people. Bartenders, gasoline station attendants, and clerks have all given way to the impersonal computer in certain parts of the country. And hospitals, law enforcement agencies, and credit unions also use the computer to compile a great deal of very personal information about us.

Dr. Carl Mameer, director of computer sciences for the Univac division of Sperry Rand Corporation, says, "Computers already do 99 percent of the clerical work in this country. There aren't enough people in the whole world to handle the tasks of the relatively few computers operating in this nation."

### Is Science an Unmixed Blessing?

For centuries, philosophers have seen only the benefits of science. Francis Bacon, an author who was lord chancellor of England in the early seventeenth century, believed that "the real and legitimate goal of the sciences is the endowment of human life with new inventions and riches."

Rene Descartes, a philosopher who also invented coordinate geometry and made major contributions to physics more than 300 years ago, wrote approvingly that it was possible to make ourselves "the lords and possessors of nature." But he couldn't have dreamed about

the extent to which this would become true.

However, all these advances in ecology, genetics, space, and computer technology, have brought with them corresponding problems. More and more people are agreeing with George Bernard Shaw's pessimistic observation that "science is always wrong. It never solves a problem without creating ten more."

Once again, numbers help point up the seriousness of some of the problems created by science. Our technology has led to a tremendous waste problem in America. Where do we put our discards? Each year we dump 7,000,000 cars, 100,000,000 tires, 20,000,000 tons of paper, 28,000,000,000 bottles, and 48,000,000 cans.

We pay \$2.8 billion for garbage collection each year. Our factories produce 50 percent of the world's industrial pollution; we send 172,000,000 tons of smoke and pollutants into the air each year. And we have to find space to dump 167 million tons of solid waste every year.

The solution? Recycling. Scientists are once more involved!

#### More Questions than Answers

Science is very much a part of contemporary society. So much so that other fields are being forced to deal with some of the awesome capabilities of science.

What is life? For example, the medical profession faces some difficult questions of ethics created by scientific research.

When does life begin? And how does the answer affect abortion?

Or when does life end? What about removing organs from a terminally ill patient for transplant?

What kind of medical research should be permitted on human beings?

Other questions surround the practice of euthanasia, or "mercy killing," temporary and permanent sterilization, and the prolonging of a painful life with the use of electronic cardiac machines.

These are questions raised in just one area.

But the problems abound in other areas too.

How should we kill? Charles Lindbergh, whose flight across the Atlantic is a symbol of major scientific achievement, sees problems created by science as a result of the development of weapons systems. "The tragedy of scientific man is that he has found no way to guide his own discoveries to a constructive end. He has devised no weapon so terrible that he has not used it. He has guarded none so carefully that his enemies have not eventually obtained it and turned it against him. . . . His security today and tomorrow seems to depend on building weapons which will destroy him tomorrow."

Are we machines? Albert Einstein, a name synonymous with the brilliance of scientific research, summarized the despair often caused by technology. "In war [science] serves that we may poison and mutilate each other. In peace it has made our lives hurried and uncertain. Instead of freeing us in great measure from spiritually exhausting labor, it has made men into slaves of machinery, who for the most part complete their monotonous long day's work with disgust and must continually tremble for their poor rations."

### What About the Future?

What can be done to remedy these monumental problems? Science has seemingly overpowered humanity. Most of us quietly submit to the world of computers, accept medical practices we don't understand, and willingly participate in the mass waste of our resources.

One thing is certain. We can't turn back the clock and return to an idyllic existence created in our imagination. As the English essayist Charles Lamb has asked, "Alas! Can we ring the bells backward? . . . There is a march of science; but who shall beat the drums for its retreat?"

Solution. But if we're willing to adopt certain principles, our scientific advances won't destroy us. What are those principles?

First, we must recognize the obvious: this planet is the only one we have. So our lives and our natural resources are extremely important. We cannot do things to nature or people that will risk the future of the planet. Life is not expendable simply because the scientist wants to know more about it. While scientific discoveries about life and the earth will continue to be made, we must demand that these findings be used only to protect or improve the quality of our life and our environment.

Second, we must accept the fact that man is responsible for what is done to life on this planet. Therefore, he must use his superior abilities not to damage and destroy, but to protect life and preserve our natural resources. Man is both collectively and individually the manager of our earth and all that's on it.

Third, we live as a community, not a collection of unrelated

individuals. Scientific decisions must include the concern not only for individual life, but also collective life. That is not to say that individuals are expendable for the common good. It is rather to say that society must balance the needs of individuals and communities in order to make proper decisions. While one individual cannot be ruthlessly destroyed for the sake of the community, neither can the community be at the mercy of one individual.

Cooperation. Obviously, the application of these principles requires the expertise of many specialists. Scientists alone cannot be permitted to make decisions so radically affecting the nature and quality of human life.

Sociologists, lawyers, clergymen, and others must also participate in the decision-making process.

If we together apply these principles, we will make machines our servants, not our masters. We will encourage research in the use and preservation of our natural resources. We will treat each other in ways that insure the right to live in dignity, privacy, and happiness.

Many have had this kind of respect for our planet. Naturalist John James Audubon devoted his entire life to sharing the grandeur of life with people. His paintings and prose have awakened people to the beauty and quality of life around them for generations.

Another example is Jesus of Nazareth. He believed that lilies and fig trees could teach important lessons about life. He claimed that while man is supremely important, God is even concerned about the death of a sparrow. He called people brothers and wept when one of them died.

If scientists will view life with that degree of importance,  
then we can all look forward to the benefits of scientific research.  
If not, no human force can avert disaster.



## APPENDIX B

SUPPLEMENTARY MATERIAL SENT TO LISTENERS RESPONDING TO SPOTS ON  
LONELINESS: "AWARE: REPORT ON LONELINESS"Question

A widow turns on the radio simply to hear a human voice wish her good night; a psychology professor feels isolated from his growing children; a man goes to a night baseball game so he won't have to spend an evening alone in his apartment--the symptoms vary, but the problem is the same: loneliness.

Update

Common sense tells us that levels of loneliness vary from person to person. One college coed looks forward to weekends without a roommate, while another dreads a weekend alone. For some, a crowd creates a feeling of togetherness. For others, crowds only emphasize loneliness.

Robert S. Weiss defines two different kinds of loneliness: emotional isolation and social isolation. According to Weiss, emotional isolation results from the loss or lack of very intimate relationships, usually within a family. Social isolation, on the other hand, is "the consequence of lacking a network of involvements with peers of some sort, be they fellow workers, kinfolk, fellow hobbyists, or friends."

Research has shown that definite physiological effects also accompany loneliness. Bruce Welsh is a psychiatrist at Johns Hopkins University and a member of the Maryland Psychiatric Research Center

which studies the effects of the environment on the brain. He finds that the brain craves the stimulation that other people give. The isolation that causes loneliness tends to result in actual chemical changes in the brain. Welsh concludes that, behaviorally, isolation makes a person hyperexcitable, leading to an inability to act socially. This sets up a vicious cycle in which the person is alone, becomes hyperactive, becomes more rejected, then becomes more alone. The process becomes a trap. Loneliness creates more loneliness.

### Options

Sometimes a period of isolation can be profitable. You can use such times to evaluate your life, reflecting on personal values, goals, religious beliefs--whatever is important to you. But if bereavement, a move to a new location, or a lack of friends has made loneliness a problem, the pain of isolation can be lessened.

First, admit that loneliness is the problem. Denial and resentment are emotionally handicapping, and prevent fruitful efforts to overcome loneliness.

Next, try becoming interested in the lives of others.

Social loneliness can be relieved by finding a new "network" of friends. Time spent with any group tends to make you a part of that group. Most new activities expose you to a new circle of people. Classes at a local college, a lecture series, church groups, a new job--all offer potential friends.

Emotional loneliness is more difficult to remedy, because close relationships are not usually formed quickly or easily. But volunteer programs at hospitals, orphanages, mental health institutions, or Big

Brother programs all have the potential of helping to bring you emotionally close to others.

Then there are the "usual" places for singles: dating services, a singles church group, singles travel plans.

### Recap

Emotional and social loneliness have both psychological and physiological consequences. Coping with minor problems may require involvement in new settings. Chronic and severe loneliness may need professional help.

### Supplement

Colligan, Douglas. "The Biology of Loneliness," Science Digest, LXXIV (December 1973), 36-41.

Scientific study of how loneliness affects the brain.

Tournier, Paul. Escape from Loneliness. Philadelphia: Westminster Press, 1962.

Practical advice from a psychiatrist who suggests ways of developing friendships that defeat loneliness.

Weiss, Robert S. (ed.) Loneliness. Cambridge, MA: MIT Press, 1974.

A Collection of scholarly essays on loneliness by people in the medical profession.

## APPENDIX C

### PRETEST RESULTS

#### Method

Prior to the national release of the AWARE spots to radio stations, a pretest was conducted in St. Louis and Los Angeles to determine whether or not the spots would be heard by people in the demographic profile. The ideal listener would have been a male or female between the ages of 21 and 45, finished with college, and uncommitted religiously.

A two week package of 60 second slots was purchased on radio stations KMPC in Los Angeles and KMOX in St. Louis. Both stations were highly rated in their respective markets. KMPC provided 30 airings, and KMOX 36.

Three spots were produced for the pretest and played on a rotating basis by the stations during the broadcast day. Each spot included a tag inviting listeners to write for further information on the same topic.

After the two week airing period, names and addresses of respondents were compiled. A random sample of 82 persons was telephoned to obtain appropriate demographic information.

#### Questionnaire

Telephone interviewers were given a form for each call. The form was filled out during the interview.

Questionnaire

NAME \_\_\_\_\_

PHONE \_\_\_\_\_

Hello. I'm \_\_\_\_\_. I'm calling for the AWARE project, the organization that sponsored a series of radio spots in your area recently. You wrote for the book All These Puzzles after hearing one of the spots. Do you remember?

This project was an experiment and the producers are trying to evaluate the results to see if they should continue using radio spots.

I wonder if you'd be willing to help by answering five rather general questions.

1. (CALLER SHOULD BE ABLE TO IDENTIFY SEX. IF NOT, ASK!)

\_\_\_\_\_ Male

\_\_\_\_\_ Female

2. I'm going to read four age brackets. Stop me when I get to the bracket applying to you.

\_\_\_\_\_ 21 or less

\_\_\_\_\_ 45-59

\_\_\_\_\_ 22-45

\_\_\_\_\_ 59-

3. Now I'm going to read educational brackets. Again, stop me when I get to the level at which you finished your formal education.

\_\_\_\_\_ Grade School Graduate

\_\_\_\_\_ College Graduate

\_\_\_\_\_ High School Graduate

\_\_\_\_\_ Post Graduate work

4. What is the general field in which you're employed, if you have a job outside your home?

\_\_\_\_\_

5. Do you have a religious preference?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

Results

All the telephone inquiries were made within two weeks of the conclusion of the airing period. The results which follow were considered to be adequate justification for continuation of the project.

## Sex Ratio of Pretest Sample

Male . . . . . 48%

Female . . . . . 52%

## Age Categories

Age	Male	Female	Total
21 or less	0%	5%	3%
22-45	78%	43%	57%
46-58	15%	47%	34%
59-	7%	5%	6%

## Educational Levels

Education	Male	Female	Total
Eight Grade Graduation	0%	5%	3%
High School Graduate	7%	37%	24%
College Graduate	64%	47%	55%
Post Graduate	29%	11%	18%

## Occupations Given

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MALE All were in the fields of education, medicine,  
law, business, sales, finance, and the arts.  
Only two were so-called blue collar workers.

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FEMALE Jobs were in education, medicine, social work  
finance, the arts and secretarial.

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## Religious Preference

Religion	Male	Female	Total
Yes	21%	45%	37%
No	79%	55%	63%

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